Evangelical Christendom

AND THE

NEWS OF THE CHURCHES.

THE MONTH.

It would seem as if the seeds of decay which have always existed in the Ottoman Empire were at length about to cause its overthrow. The weakness of the Government, its financial embarrassments, the fanaticism of the Moslem population, which shows itself in undisguised hostility to such reforms as alone can prove of material advantage to the State; the universal discontent of all the Christian subjects of the Porte, and the open revolt of a considerable number,—combine to produce a picture the contemplation of which irresistibly suggests a fall not long to be averted. The antagonistic elements which in Turkey seethe and effervesce, seem incapable of reconciliation, much less of future coalescence. The corruption of the officials appears irremediable—the apathy and insincerity of the Government, and the antipathy of the hostile races, impossible to overcome. The aspect of affairs in Herzegovina is as threatening as ever, for no Turkish successes seem competent to stamp out the insurrection, and the independent Principalities may at any time be forced to espouse the cause of the insurgents. Contemporaneously with all this, the great Powers are urging on the Porte the reforms which they consider that it needs, the foremost of these being absolute civil equality between its Mohammedan and Christian subjects. How these demands will be met does not yet decisively appear. It is with such seeming reluctance that even active persecution of the Christians is suspended, that the prescription of perfect religious equality must, by the Turkish palate, be regarded as bitter indeed. Yet it is hard to believe that anything short of this equality, honestly and fully carried out, can postpone for any length of time the dissolution of the Sultan's Empire; and even whether this would do it may be open to a doubt. Meanwhile we are told that the Governments of Russia, Germany, and Austria are agreed upon the course to be pursued; and the Czar not long since publicly referred to the armed unity of these great military Empires as tending to guarantee the peace and tranquillity of Europe. Such language has not an assuring sound; such guarantees are apt to be regarded with suspicion. For ourselves, we prefer to trust that Providence in whose counsels, should Turkey be predoomed to fall, may and will be found some provision whereby such an event, however undesired, may be overruled to the advance of true civilization, enlightenment, and Christianity throughout the Continent of Europe.

The purchase by the English Government of shares in the Suez Canal to the extent of four millions sterling, although, in strictness, only a commercial act, has produced a marked impression in diplomatic circles, and has called forth from the Continental Press comments which, at first sight, seem disproportioned to the probable results of the transaction. But we have a vital interest in what is now the great highway to our Indian possessions, and our direct medium of communication with the various nations of the East. By becoming its largest proprietors, this

country secures a preponderating power in its management, which, without detriment to other states, will largely tend to the maintenance of British supremacy upon the seas and of British influence abroad. The fact, therefore, is not without its political significance, and may have its bearing upon the moral no less than the material well-being of the Oriental world. The criticisms of the foreign press clearly indicate that, whatever jealousy may be felt by our European neighbours of England's action in the matter, they regard that action as politic, if looked at from an English point of view. By some it is treated as a proof of our decaying interest in Turkey, and as demonstrating that, when that interest was at its height, it was inspired, not by any concern for the maintenance of the integrity of the Ottoman dominions, but simply by a desire to preserve, free from all let or hindrance by Russia, the most unrestricted communication and the fullest commercial intercourse with the distant countries of the East. It is therefore alleged that, England having in this matter followed the dictates of self-interest, Russia is at perfect liberty to do the same, and may pursue her own policy on Eastern questions without the fear of intervention by Great Britain. Notwithstanding, however, this disparagement of England's motives, it is clear that the step thus taken by our Government will not lead to any diplomatic complications or embarrassment, while it may ultimately tend to bind Great Britain more closely to her Indian possessions by facilitating that intercourse between the countries which is indispensable, if the civilization and Christianity which we ourselves enjoy are ever to permeate, as they ought to do, our extensive Empire in the East.

By the most recent advices from Egypt we learn that the troops of the Khedive have been withdrawn from Abyssinia, and that hostilities between the two countries have virtually ceased. The influence of England has no doubt been exerted to this end. That influence has of late been on the increase, and of this fact the mission of Mr. Stephen Cave, amongst other circumstances, affords indubitable proof. That the ruler of Egypt should have applied to our Government for the aid of an able administrator to assist him in developing the resources of the country over which he reigns, and in turning its revenues to the best account, is an indication that he is amenable to European counsels; disposed, we may hope, to renounce the spirit of aggression and of conquest traditional amongst Mohammedan princes; and really anxious to improve the condition and the prospects of his people. It also implies that he is desirous of becoming less dependent on the Porte, and of itself tends to loosen the ties which yet bind him to that Power as his suzerain. It is, therefore, with great satisfaction, but with no feeling of surprise, that we find the war with Abyssinia abandoned, and the forces of the Khedive withdrawn also from the territories of the Sultan of Zanzibar. Our Government, in the interests of humanity and civilization, no less than of national honour, is especially bound to uphold in its integrity the authority of a sovereign who, in the suppression of the slave-trade and the advancement of the material well-being of Africa, has proved their faithful and cordial ally. Nor could the conflict with Abyssinia be regarded by British statesmen or Christian Englishmen without pain, as imperilling a friendly state which, in the promotion of African civilization and of Christianity in the interior of that great continent, may be expected to co-operate heartily with ourselves. In the interests of that civilization which all philanthropic and Christian hearts amongst us are so eager to advance, we gladly learn that Lieutenant Cameron, who, months ago, in the heart of Africa, committed himself and his canoe to the bosom of an unknown river, with a westward course, in the hope that he should emerge from it upon the coast, has actually arrived at his desired destination. The increasing exploration of the

African interior, combined with the efforts now being made to crush out the slave-trade, and to introduce the arts, the traffic, and the instruction which tend to social order, prosperity, and peace, are amongst the most cheering indications of the present time. At the northern extremity of the Victoria Nyanza, we now find a native sovereign who earnestly desires the introduction of Christianity into his dominions. Mr. Stanley's communication from the King of Uganda has been nobly responded to. The fields are indeed "white unto the harvest,"—a princely sum has been placed at the disposal of the Church Missionary Society to initiate the work—and into those fields, so extensive and so promising, the labourers will shortly go. May their numbers, zeal, and energy prove equal to the great and glorious enterprise so unexpectedly placed within their reach! To what issues may not these beginnings lead? A vast extent of country which, but a few years since, was entirely unknown, now reveals itself to Europeans; and, ere long, chiefs and people from the entire region may be expected to join in the cry, "Come over and help us." To that call may the Evangelical Christians of Europe and America ever be found able and willing to respond.

With feelings of the deepest satisfaction, in which all classes of the people of Great Britain share, do we find that the visit of the Prince of Wales to India continues to evoke, in all quarters of our Empire there, one universal sentiment of loyalty. Nothing can exceed the enthusiasm which, amongst all castes and classes, the presence of the Prince has caused; and it now seems likely that the most sanguine anticipations of those by whom this visit was projected will be fully and agreeably verified. It is, therefore, with the more concern that, amongst the festivities and entertainments which the Prince has seemed to sanction by his presence, we notice some which are not merely questionable in their character, but in such direct violation of those feelings of humanity which are not the least of the characteristics of Christian Englishmen, that amongst ourselves they would be severely and universally condemned. The spectacle of sanguinary fights between wild or exasperated animals, bloody conflicts between elephants and rhinoceroses, buffaloes and rams, would have been in keeping with the sports and games of the ancient Roman amphitheatre, but is altogether abhorrent to the tastes and feelings, no less than the principles, of humane and educated Britons. We feel assured that the Prince himself, with his well-known kindliness of heart, must have been pained at the scenes thus enacted for his pleasure; and it is, indeed, stated that he expressly requested that the poor animals, who were goaded to these combats by firebrands and spears, might not be permitted seriously to maim or injure one another. This wish does not seem to have been regarded, and we must hold those responsible by whose advice the Prince was induced or encouraged to attend. The young Guikwar of Baroda, at whose Court these barbarous entertainments were got up, has himself been trained amongst influences not favourable to humanity, or morality of any kind whatever. He has, doubtless, been habituated from his childhood to these savage and degrading sports. But he is now specially under British tutelage and care, and for his sake and that of the people whom he governs, as well as of the people of India at large, it is highly important that all should understand that such cruel spectacles as these are repugnant to the feelings of the British rulers of the country, incompatible with the religion they profess, and regarded by Englishmen of all classes with unqualified and universal reprobation.

The French Assembly has been of late engrossed with the election of those members of the Senate—the second Chamber of the new constitution—whose nomination is, by that constitution, vested altogether in itself. The results are not

such as to lead to any expectation that this second Chamber, or at least that part of it which is thus elected by the first, will be aught else than a mere echo or reflection of the existing Assembly, with its manifold sub-divisions, sections, and intrigues. Considering, too, the mode of the election of the other portion of the Senate, it seems doubtful whether the ends supposed generally, whether in a limited monarchy or a republic, to be answered by the existence of a second Chamber, will in this instance be fulfilled. One thing, however, is certain—that in these recent elections the Right Centre, consisting mainly of the Orleanists, by grasping at a share of the representation in the Senate out of all proportion to their numbers, have lost that amount of representation in this body which they might otherwise have readily attained. Their attempt to reduce to a minimum the representation of the various sections of the Left has recoiled upon themselves, and the result is that the two extreme parties in the Chamber have been gainers, the Legitimists having obtained several seats by the aid of the friends of M. Gambetta. The ultimate complexion which the new Legislative Chambers will assume is, as yet, a matter of uncertainty, and the shifting intrigues which so constantly and unexpectedly succeed each other preclude all confident anticipations or even plausible conjectures on the subject. We can only hope, in the interests of France herself, that, out of present perplexities and doubts, some degree both of order and stability may at length arise, and that the new constitution will afford the people adequate guarantees for the establishment of a well-regulated freedom.

Messrs. Moody and Sankey are again engaged in their great and energetic work. Their own country is now the scene of their arduous and untiring exertions. After four weeks of unintermitted labour in Brooklyn, they commenced, on the 21st of November, their meetings in Philadelphia, the second largest city in the States. Prior to their arrival in the former city, their way had been carefully and earnestly prepared. The ministers of all denominations were ready to give them a hearty welcome, and had made, in concert, all the requisite arrangements. A commodious hall, capable of holding more than 6,000 persons, was secured, and filled to overflowing. From the commencement of the evangelistic services to their close, a spirit of deep earnestness, solemnity, and power pervaded all the meetings, and the very heart of Brooklyn and New York was stirred. Prayer-meetings, Bible-readings, overflow-meetings in neighbouring churches, and meetings for young men were alike thronged, while the Sabbath gatherings were so arranged as not to interfere with the regular services at the various churches in the city. The inquiry-meetings were also largely attended, and many who were present testify that the power of the Holy Spirit was manifestly in their midst. The meetings in Philadelphia will extend over a period of six weeks from their commencement. They have been held in what was formerly a railway goods depôt, well adapted for the purpose, and capable of seating 11,000 people. Here, as at Brooklyn, the services have been crowded, and deep interest evinced in the Gospel message which the evangelists deliver. Correspondents in the United States declare that all over their country "times of refreshing," in a spiritual sense, are extensively enjoyed. In New York itself, where, in February, Messrs. Moody and Sankey are expected, special services and union meetings of the churches are being held, and the same is the case with other cities in the States. Great results, we learn, are expected by the Christians of America as the fruit, under God's blessing, of the labours of the churches this winter amongst the multitudes who live in the neglect of the outward means and ordinances of religion. Christians in Britain will assuredly join with their brethren across the Atlantic in fervent supplications that this may be the case, and that the wave of religious revival may increase in volume and in force, till its irresistible sweep shall cover not merely

Great Britain and America, but all the nations of the world—the rightful heritage of the Redeemer of mankind.

St. Andrew's Day, as the day of intercession for Christian missions, appears, as on former occasions, to have been this year in the Church of England, both in London and the provinces, very generally and earnestly observed. The clergy, of whatever school of thought, seem now generally to recognize the obligation devolving upon all professing Christians to assist in making known to all nations the doctrines they themselves believe. Christ's last commission to His disciples is felt to be an injunction which no Church whatever can with safety or humanity reject. That it ever should have been otherwise may well surprise us; but who that knows the state of feeling towards Christian missions which existed in the public mind within the remembrance of many persons still living, and contrasts it with the present, but must rejoice and feel thankful for the change? Congregations of various denominations also, on both sides of the Tweed, united this year with the Church of England in their observance of the day. But, in the metropolis, the chief interest was concentrated on the ancient Abbey Church of Westminster, in which the venerable Dr. Moffat, the father of modern African missions—himself a very apostle in his devotedness and zeal—discoursed to a large and deeply-interested audience on the true principles whereon Christian missions should be based, and on which those of South Africa had been deeply and securely founded. The occasion, the place, and the speaker, were alike worthy of the theme. The presence of the venerated Nonconformist in the ancient fane, and his occupation of so prominent a position in it, at the express invitation of the Dean, constituted an impressive recognition of that Christian brotherhood which, as it already exists, it is desirable should be acknowledged in the interests of that union among Christ's disciples which our Lord himself has taught us to regard, both as a preliminary to the world's conversion and one chief means of its attainment. Altogether, the scene was one long to be remembered; and the engagements of the day generally, it may be confidently hoped, have left a salutary effect on the minds of those who took part in them; whilst the supplications presented at the throne of grace, in sincerity and truth, for the fulfilment of Christ's own work upon the earth, will, as we know, in due time be abundantly fulfilled.

The death of the Rev. Dr. Wilson, of Bombay, who for forty-six years had been one of our most devoted missionaries in India, and also one of the most able and finished Oriental scholars of whom Britain could boast, has left a blank in the various circles of Indian society which will not easily be filled up. That peculiar combination of moral and intellectual qualities which he possessed had raised him to a position of prominence in the East which neither the mere missionary nor the mere scholar would ever have attained. Thoroughly acquainted with the languages, habits, and customs of the various peoples of the great Indian peninsula, he ever manifested a warm interest in their well-being, temporal no less than spiritual, and thus acquired over them an influence such as few Europeans have ever wielded. Ever bearing in mind his high vocation as a preacher of the Gospel, he was equally alive to the importance of manifesting, in his life and in his efforts for the good of the native population, that practical philanthropy which is, or always ought to be, a special characteristic of the followers of Jesus Christ. Dr. Wilson was, moreover, a trusted adviser of the Indian Government, and was frequently its medium of communication with the people. He was, in the truest sense of the word, a statesman of great administrative sagacity; and in this, as in the other important positions which he filled, his loss will long and notably be felt.

THE MISSIONARY BAKERY.

The Rev. Dr. Hamlin has been imparting somewhat of his ripe wisdom and mature experience as a missionary in a course of lectures, addressed to the students at Andover, United States. Perhaps the most interesting lecture of the course was that on the relation of the missionary to secular operations, some account of which we subjoin from the ably-conducted Boston *Congregationalist*. The speaker's long and remarkable experience in this line gave him ample material for illustration. The poverty of the pupils at Bebek Seminary, some twenty-five years ago, suggested the need of regular and lucrative work, in place of gratuitous aid. A shop for making sheet-iron stoves and simple tinware was started. Under the direction of Dr. Hamlin, the boys worked three hours a-day, with a will and with success. They earned enough to clothe themselves, to put glass windows into their shop, and to add to their supply of tools.

Such a secular employment of missionary labour was warmly opposed in the field and at home. It would tend, it was said, to unspiritualize the students. But the head stove-maker replied that heathen minds, destitute of spirituality, steeped in worldliness, would not be likely to be corrupted by being taught to work, instead of to beg. The boys did not all become ministers, but some did, and noble ones, successful pastors now at Constantinople, Harpoot, and other stations; while one is a professor in the Central Turkey College. Another, thus started in the stove business, by subsequent connection with Cushing and Mack, of Lowell, became a Christian merchant in Turkey, who contributes an annual average of $3,000 to benevolent causes. Winter closed, and with it the demand for stoves; but the rats they always had with them. So, with a Yankee rat-trap for model, the manufacture of that useful commodity was begun, and some six persons kept employed. Jewish boys carried them through the city, sometimes crying out to Dr. Hamlin, "Here's a rat-trap, sir, right from Boston."

But stoves and rat-traps only touched the edge of the trouble. If a flour-mill and bakery could only be started! A providential interview with an English banker on a Bosphorus steamer, led to an offer of sufficient funds. Dr. Hamlin succeeded (of course) in getting a *firman*, a steam-engine was ordered from England, and John Tappan sent from Boston a run of French burr-millstones. The dressing of these latter baffled the missionary more than anything else, but patience triumphed. Who the engineer was, was not explicitly stated, but left for easy inference. The first-fruits of the bakery were eaten by the donkeys; but in one year afterward, one-half the capital had been repaid, with interest, and the results to the employés were very satisfactory. In the second year, the mutterings of the Crimea were heard, and their operations were continued very cautiously. At the same hour that the British squadron entered the Bosphorus, the Turkish Bible Society was holding its first anniversary in Constantinople. Protestant cannon shook the windows of the hall where they were assembled, and where the saintly Hedley Vicars, in full uniform, was making an earnest address in behalf of their work.

Providence was working wonderfully for the cause of the Bible, and for the interests of the mission bakery as well. Lord Raglan's surgeon-in-chief, while inspecting the Scutari Hospital, happened to see some of the Bebek bread, and at once sent a messenger for the baker. A curious conversation ensued. "Are you the baker, Hamlin, who makes this bread?" "My name is Hamlin, but I am not a baker; I am an American missionary, and head-master of an American Seminary at Bebek." "Then why did you come here?" "Because you sent for me." "But I want a baker, not a missionary." "Is it not rather bread you want" "Quite

so—bread like that on the table." "Well, I can furnish you that." An agreement was immediately made to furnish him two hundred and fifty pounds per day, at half the price he had been paying for wretched bread, and he began the next day a business which increased till he made for the soldiers' use eight and one-half tons of bread every day, and employed not only every Protestant, but many others. All the proceeds of this great enterprise—some $25,000—were devoted to missionary purposes. The church at Broosa, which had been destroyed, was rebuilt, with a skeleton of oak and iron, earthquake-proof. Thirteen other churches, with rooms for mission schools, were built at other places, and out of the immense business Dr. Hamlin only retained a pair of small scales, used in weighing the gold paid by the British Government for bread. There was one other fruit of the flour-mill. In 1865, Mr. Christopher R. Robert, of New York, travelling in the East, saw a large load of these loaves crossing to Scutari. He, too, sought out the baker, and the providential result has been Robert College, with its magnificent buildings on the Bosphorus, the great work it has already accomplished, and its high vantage-ground for future usefulness.

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

Paris, December 17, 1875.

THE REFORMED CHURCH.

"Antichristianity," says a Lutheran journal, "is in our days a power which has its science, its methods, its aspirations, its dreams for the future, and its intellectual attractions. It permeates the education we have all received, the world in which lie our activities, the very air we breathe. Is it wonderful that it should have ruptured the dykes of the Christian churches, and invaded them with a flood of infidelity, doubts, and dogmatic attenuations? They are all diseased, they have all the malady in their very heart; they are struggling in the folds of the same enemy, while seeking to heal their breaches. Not one of our churches (perhaps) has remained mistress of her faith and traditions. Those who have seriously supposed they have found the remedy by forming Christian communities beyond the pale of churches styled worldly, and who have imagined that the life and piety of the Church would accompany them, were under a sincere but short-lived delusion. Separate churches, notwithstanding their virtues, learning, and piety, have suffered like the 'churches of the multitude,' for there is no door so well closed but lets pass the breath of *doubt*. The Evangelical portion of the Reformed Church, taught by the experience of others, and fearing separation, has thought to untie the Gordian knot, restore peace to divided congregations, and conquer dogmatic unbelief by decreeing a *minimum of belief*, beyond which a man ceases to belong to it and to be a Christian. It has hoped by this at once to exclude from its midst the men most compromised by their negations, and to retain by its breadth of principle the mass of undecided and floating minds. *It has not succeeded hitherto.* The novelty of the attempt is striking. Hitherto churches have confessed their full characteristic creed, distinguishing them from all others. In marking, on the contrary, the limits of unbelief, the Reformed Church gives itself up to all the fluctuations of doctrine now at work; and is it not to be feared that it will lose the great stamp of the Reform, and remain a prey to every short-lived majority, which will modify its creed according to the taste of the day and the theology in vogue?"

When such fears are publicly expressed they become a salutary warning. If we judge by the improved tone adopted of late by the *Christianisme*, the organ of the Reformed Church, there are

CHEERING INDICATIONS

for the year about to commence Modifying the polemical hardness so rarely avoided by combatants heartily in earnest it is giving its readers more news of better things and more substantial food; and, altogether, a spirit of healthful Christian vigour promises to permeate the paper and bring fresh life to the reader. "What we wish," says this

journal, "is to enter resolutely into the path pointed out by the wisdom and experience of Mr. Moody—*i.e., preach Christ and nothing else; preach neither your church nor your private views.* Let us take heed, all of us; dissensions and struggles between Christians scandalize the world, and woe to him by whom scandal comes. Let us take heed; Christ is the only name by which men can be saved. Now unbelief and lust are gnawing the vitals of our generation; and to bring the multitude to the Light, to awaken them, to draw them to the cross of Jesus, where are the workers? . . . Oh, what dwarfs we are! When shall we understand the grand word of St. Paul by which he opens his epistles, *Paul, servant* ('slave') *of Jesus Christ!* When shall we at length practise that holy, blessed, but inflexible discipline of the Christian life by which the blood-bought believer, dying to himself, bearing his cross, offers and leaves to Jesus day by day, minute by minute, in uninterrupted prayer, his tongue, his pen, his heart, his will?" It is matter for rejoicing when, by the long-suffering of our wonderful Saviour, we see one after another, preachers and writers, pass through a sort of spiritual evolution, to the intense good of the Church they belong to, and to the people at large. The year 1875 will be marked in the annals of French Protestantism as having seen the commencement of this hopeful movement. Opposition there is, and from many quarters, but those who are the subjects of the divine blessing are animated with a patient, loving spirit, which renders the opposers less difficult to win, no unnecessary barrier of bitter discussion having been raised between.

HOME MISSION WORK.

Now, this breath of spirituality and love is peculiarly important to us just now, when Romanism is upspringing with pertinacious alacrity, and has the ear of Government to an extent which has given rise to anxiety in many quarters. We do not, however, on the whole, find the work of evangelization more difficult than in former times; as is always the case in some places, the law is stretched according to the discretionary power of agents, and in others left free. In one place we find a converted soldier selling 112 New Testaments and 156 Christian almanacks among his comrades without more annoyance than the usual petty opposition of foolish individuals; while in another place nearer Paris, an authorized pastor is prevented giving a Testament to a Protestant patient in an hospital! As in all times, those who will live godly in Christ Jesus must suffer persecution, and if Christian love abounds more, we must expect the enemy to stir up the evil-disposed to more opposition. We were struck with the words of a violently-disposed priest in Brittany, who was warning his people against a young person who had actively sold and distributed tracts and Bibles with all due permission of the police: "She has the devil within her; she is worse than a Protestant, for she will not let people alone; Protestants are quiet, and never speak of their religion!"

It was a good idea of the young men of the Christian associations of the Seine to give a vote of thanks to Mr. and Mrs. M'All, worded as follows: "The Christian Associations, in their half-yearly conference, deeply moved and grateful for what Mr. and Mrs. M'All are doing for the evangelization of the working classes of Paris; for the good done to several of their members, in bringing them to confess their faith before their fellow-countrymen, and thus to enter into a practical Christian life; for the pressing appeal that these members in their turn address to our associations, proposing a noble aim to their activity;—beg Mr. and Mrs. M'All to receive the expression of their sincere thanks, and to believe that the associations will not forget them in their prayers to God that He may shed more and more His blessings upon them and their work." One of the young helpers, who is the translator of several of Mr. Sankey's hymns, sung with much zest by the Paris workmen in the meetings, is now a soldier for a year; he is singing these hymns and preaching in soldiers' meetings in the city where he is garrisoned. Some of these, with their stirring tunes, will be an attraction at most of our Christmas trees this year.

Twelve Protestant chaplains have been given to the army.

A UNITARIAN CHURCH

is about to be founded in Paris by a lay association. They express their hope of "building up their future being, by approaching even nearer to the Absolute Divine by the worship and practice of the true, the just, the good, and the beautiful, which are the palpable forms of eternal life."

THE ROMAN CATHOLIC UNIVERSITIES

are opened. In Paris, 14 students attended the opening on the 17th of November; in Angiers, 34; another is opened in Toulouse. The professors take a solemn oath never to understand nor interpret the Scriptures otherwise than by the unanimous consent of the

fathers, to accept the decrees of the Council of Trent, to reject all heresy, and to obey the Roman Pontiff; besides which, they promise to observe, confess, teach, and promote among their scholars the Roman Catholic faith, out of which there is no salvation.

[From an Occasional Correspondent.]

CONDITION OF THE REFORMED CHURCH.

Several months have elapsed since I gave any information to your readers as to the condition of the Reformed Church of France; and here is the close of the year without the crisis being ended beneath which this noble Church suffers—without, alas! our being able to say whether we are near a solution of our difficulties! Your regular correspondent keeps you acquainted, month by month, with the events in the Church as they arise; I shall confine myself to giving a more general idea of matters. The crisis in question had been suspended by what may be called in some sort enforced means, as the result of the application of the Liberal consistories to the Council of State against the decision of the former Minister of Worship, M. de Cumont. The Minister who gave publicity to the alleged grievances of the Liberals having gone out of office, it became necessary to await the decision of the Council of State. In the meantime the "Liberal Committee" of Paris addressed a circular to the Liberal members of the Reformed Church, in which they declared that they awaited with confidence the prompt realization of the faithful promises made by the Government. The Minister of Worship is reported, in fact, to have said, that whatever might be the decision of the Council of State upon the elections, the Liberal Protestants would find themselves, with respect to the State, under the same conditions as at present, and that they would possess the same claim to just and impartial treatment by the Government. However, the confidence expressed by the authors of the circular was not very profound; for they speak of the necessity under which their party might be placed of founding, outside the established communion, "the Liberal Church of Paris." The provisional state of things which now exists cannot continue. It is, above all, necessary that Paris should possess, and that this should be the issue of the present discussions, "a Liberal Reformed Church, devoted to worship in spirit and in truth; not mere preaching halls, but churches worthy of the Protestant faith." This circular appears to me to show that the Liberals are under very little mistake as to decisions by the Council of State, and as to the sentiments of the Government respecting them. I believe, in fact, that a very large number of Protestants are the dupes of an "immense mystification," as is suggested in the remarkable letter of M. Edouard Monod, of Mazamet—a letter which has been referred to by your correspondent. (*Evan. Chris.*, 1875, p. 167.) The Government knows what course it should adopt with reference to the arrangements of the Liberal pastors, and it cannot legally deal with them in the same way as if they were combined and organized; for non-synodal churches constitute a legal fact without precedent. The law of the Year X., expressly confirmed by the dictatorial decree of 1852, knows nothing of the kind. This state of things has suggested some excellent remarks in an article by Professor Pédézert, of Montauban, entitled "The Radical Party and the Law," which corroborates what I have said as to the views of the Government.

Among a number of writings issued by the Protestant press upon a subject upon which more has yet to be said, I may mention a pamphlet by M. Sayous, Professor of History in the Charlemagne College, Paris, a respected layman, professing Evangelical principles—"The Synodal Régime and the Protestant Conscience." M. Sayous appears to think that the principal, or at least the most general, cause of divisions in the Reformed Church is not so much matters of doctrine as mistaken notions upon ecclesiastical principles, which are seen in the prejudices and fears inspired by the synodal system. He appears to be persuaded that the great majority of the Liberals would rally around the Synodal Church if they had more light upon the subject. M. Sayous's pamphlet had not ceased to occupy the attention of the religious press, when a new *brochure* devoted to the grave question of the schism in the Reformed Church was brought out. This was in the form of a letter to M. Sayous, and was called "Some Reflections on the Crisis in the Reformed Church of France," by M. Maurice Vernes, a Liberal theologian of the most advanced critical school. M. Vernes wishes that schism may be avoided at any price. He accepts, therefore, the victory won by Orthodoxy; and he asks the Liberals to accept, as he himself does, and to regard as legitimate, all the work of the Synod, and consequently to acknowledge the validity of the new electoral regulations. The young Liberal pastors cannot give in their adhesion to the Declaration of Faith adopted by the

Synod; but let the Synod, while maintaining its declaration as the expression of the faith of the Church, authorize, provisionally, another formulary for optional use in ordination, and a schism will be avoided. The "Liberal" Protestants have received, as a party, a decided blow by these pamphlets; and it seems impossible but that they must exert a certain influence on the men who believe that they are fighting for liberty and progress by following the lead of the Liberal chiefs.

M. Doumergue, the principal editor of *Christianisme au XIXme Siècle*, having published a volume entitled "The Unity of the Reformed Church," has been taken to task by M. de Pressensé, who accuses him, in the last number of the *Revue Chrétienne*, of arriving at "such conclusions that we hesitate not to say that, if they were generally accepted, they would place the Reformed Church of France in a worse condition than it was in before the Synod. . . . The necessities of the cause he advocates leads M. Doumergue to the strange consequences which we have pointed out. Wishing to prove the unity of the Reformed Church since its reorganization, he has been led, without wishing it, to attenuate the deep divergencies which separate Rationalism from the Evangelical tendency. He does not once present, in a clear light, the opposition which there is between the one way of looking at things and the other." Let us hope that the condition of things in the Reformed Church will improve as time proceeds.

ITALY.

EVANGELIZATION BY THE FREE CHURCH.

[From our own Correspondent.]

Florence, Dec. 15, 1875.

It occurs to me that during 1876 I might profitably send you evangelistic notes in a somewhat different form from those of the past. Here are a few facts of recent interest for your January number from the stations of the Free Christian Church in Italy.

TURIN.—Two cases of recent conversion are mentioned, and it is stated that the converts are very earnest in seeking to bring others to Jesus, as, indeed, are all the members of the church. The delivery of a course of scientific-religious lectures by the evangelist has created much interest. In addition to monthly collections for Sustentation Fund, the church regularly gathers in subscriptions for a larger and better place of worship. Two leading journals urged the municipality to grant some old Roman Catholic church to this popular movement, but there is little hope in this direction.

PISA AND GHEZZANO.—166 pupils are on the rolls of the two Evangelical schools there, so admirably conducted by Miss Carruthers and the Rev. Roger De Michelis. This evangelist was last July appointed by the Italian Government to an important educational post, which places all schools, both public and private, in the whole country district around Pisa under his inspection and control, including those of two convents, as also those supported by the King of Italy, in the grounds of his shooting-box of San Rossore, near Pisa. Permanent buildings have been secured at Ghezzano. An Italian Christian distributes Scripture-portions in Pisa gratuitously, but not indiscriminately.

OSTIGLIA.—Hitherto less religious feeling has been displayed here than had been expected. Though it may be said that there is scarcely a house in which a Bible and some tracts are not to be found, they seem to be unread, through the prevailing indifference to the interests of the soul.

BOLOGNA.—The Ultramontane party is very active through the "Society of the Young on Behalf of Catholic Interests." Nothwithstanding their jesuitical arts among families, not all the people are Papists, or indifferent, or incredulous. Now and again some anxious soul turns to Jesus Christ. Six members of the church have died within two months, and several families have removed from the town, yet there are sixty communicants and a large number of catechumens. Many families kindly open their doors to the evangelist.

NAPLES.—The Rev. Francis Lagomarsino, whose ministry in Milan has been so largely blessed during many years, has been transferred to this important capital of Southern Italy. He will have associated with him the eloquent converted priest, Cocchi, who has made full proof of his ministry in Florence during the last year.

SAVONA.—The little church of ten members and six catechumens is looked upon with a kindly eye by the members of the many operative societies in the town. The evangelist has insisted very earnestly in favour of the complete sanctification of the Lord's-day; so much so, that one family which has recently begun a business which certainly would have thriven best on the Sunday, regularly closes the shop on the first day of the week, in obedience to the Lord. This is

only one out of several instances of a similar kind. At the close of each service the contribution box is placed on the table, in the sight of all the worshippers, and each one adds his mite to the Lord's treasury.

TREVIGLIO.—Three Popish missionary preachers have lately so fanaticised the population, that the evangelist has been turned out of house and hall, and has had the greatest difficulty, in a free Italy, to obtain a quiet roof over his head. The first apartment secured, happily, belonged to a proprietor who resided at a distance. But this availed little. The other tenants united in a nine days' supplication to the Virgin Mary, and when, at the urgent pleading of the owner, and on condition that another lodging should be found, the evangelist removed, they cried out loudly that a miracle had been wrought from heaven in answer to their prayers. The reason of all this disturbance is that the evangelist is unwearied in speaking for Christ, and distributing tracts from house to house. His present landlord is liberal, and sympathizes strongly with the Evangelical movement in Italy.

TARANTO.—There are already twenty brethren in connection with this promising mission, most of whom are full of faith and Christian life. Large crowds attend the meetings, the preaching of the Gospel being a novelty in these southern regions. One of the members of the church, who has a hardware shop, keeps a small depôt of Bibles and tracts. As his business requires him to keep pictures of the Madonna, it often happens that intending purchasers of these carry away the Bible or some evangelical book instead, for this evangelical shopkeeper never loses an opportunity of testifying for Christ. His shop is the spot where the evangelist carries on much of his Christian work.

BARI.—Only one of the hearers last month joined the church, while two of the brethren in name, but not in living faith, have separated themselves. Though with us, they were not of us. Large gatherings, though from mere curiosity, in church. In some, however, the Word of Life has operated as good seed. Let us go on sowing that seed, without any pretension to be reapers. The harvest will come in God's own time.

MILAN.—One baptism, one marriage, and two conversions in November. One of these converts is a Roman gentleman, the other a Milanese labourer. The gentleman is very grateful to God for convincing him of the error of his way—namely, the infidelity of many years, caused by the scandalous actions of the priests of Rome and their absurd teachings. Attracted by the beauty of Christ's life and the purity of His doctrines, exhibited in all their simplicity in the Evangelical Church, he desires to join that Church, in which God is worshipped in spirit and in truth, and Christ is adored as the only and the living Saviour. Not less excellent and zealous is the other neophyte. May the Lord hear our prayers for the conversion of thousands of Lombard workmen to Christ! Pray for us.

TREVISO.—This church has varied in number from forty-one to twenty-four during the last year, from deaths, removals, and other causes. The clerical party wages war against us constantly. There is a strong desire to get a better place of worship, so as to bring in the thirty-six Protestants of different foreign denominations. Little gatherings of brethren at Conegliano and Belluno. Many visits paid by the active evangelist to scattered Christians in the Venetian provinces. He protests against the entrance of another denomination on one of his stations on which he has laboured so much for two years.

UDINE.—The evangelist has returned from Trieste, where he has been interesting our German Protestant brethren in Italian work. Larger and more accessible place of worship much needed for this growing cause; also school-rooms. Has held many conferences this autumn, at the request of the people, in different parts of Friuli.

BRESCIA.—Two departures from the town and the grievous attack of an incurable disease have thinned lately the ranks of this small but living and witnessing church.

DESENZANO.—Though the religious excitement and the crowds of a few months ago have passed away, and though the priests have indulged in every variety of persecution, and have prevented the hiring of any large place of meeting, the brethren gather in each other's houses, and their bold testimony for Christ has led to several notable sinners being converted.

BASSIGNANA.—Crowded services in the new church buildings secured for this agricultural borough. These were sold by the mayor, in the Central Square, at a low price. Hearty, sturdy, and loving Christians here, many of whom are small proprietors. If the Lord would but grant but 200 or 300 such movements, the turning of the tide in Italy would not be long delayed.

SAN GIOVANNI PELLICE.—As the result of the revival of last winter, the ordinary services in church are much more numerously

attended, and many have had their mouths opened to praise the Lord for what He has done. Nightly meetings for the study of the Word have deeply interested the congregation and attracted many hearers, among whom quite a number of Roman Catholics remain constant in their attendance.

FLORENCE.—Seventy-five children in Sunday-school, conducted on most approved American mode. Day-schools very prosperous; 150 pupils. The bazaar on their behalf has this week realized above 80*l.*, in the Rev. Mr. M'Dougall's house. Church regularly and very numerously attended at all the services, and precious signs of God's presence and blessing are afforded in frequent conversions. One occasional hearer died lately in the hospital, witnessing a noble confession. Another, a member of the church, lies there, who has fought many of his country's battles of late years, but glories more in being a good soldier of Jesus. The Hon. Arthur Kinnaird found time to pay him a visit the other day, and was greatly refreshed in spirit. This church and school work is now esteemed and loved in the whole Santa Croce district. The gift of 40*l.* a-year to the schools by the Florence Municipality, and the presence and presidency of the Lord Mayor at the recent examination, must have helped towards this result. Prato and Pietrasanta churches are visited by the Florentine evangelist.

LEGHORN. — 136 children in the Bible day-schools. The church goes forward peacefully. The evangelization of the city takes wider proportions. One of the newspapers has asked to print the sermons of the evangelist from number to number. The church of Rosignano is regularly visited. The school children, as well as the church people, make collections in favour of evangelization. A successful interference took place lately on behalf of a sister, who was being maltreated at the hospital. The church looks forward anxiously to entering soon on the vast premises lately secured for it, in such a central position and so populous a neighbourhood.

PISTOIA.—A large and systematic distribution of excellent evangelical tracts has lately taken place here. Prayers are offered for a copious harvest of spiritual results.

POGGIO-MIRTETO. — Regular monthly collections are now made for evangelization. The priests work hard to keep people from the meetings, and disturb the services, and seek to prevent the night-school from being held. Weekly service held at Civita Castellana. The schools at San Francisco are a great blessing to the country side. Cerchiara and many other parts of the Sabine country are visited by the two evangelists at Poggio-Mirteto and San Francisco.

ROME.—Not only the number, but the earnest attention of the hearers, gratify the evangelists, Conti and Gavazzi. An officer in the army and two gentlemen of good social position have joined the church in November. The Sunday-school has nine monitors, each with a circle of eleven or twelve children. Tracts are distributed by means of these children in many a Roman workman's home. The day-schools are crowded by above 200 children. The baptism of a Jew, the son of a rabbi, takes place shortly, and has excited much attention in Rome. The theological students, eight in number, have their annual examinations this month. In a few months all these earnest operations will be housed in the splendid building facing the Bridge of St. Angelo.

GERMANY.

[From our own Correspondent.]

——, Prussia, Dec. 18, 1875.

THE GENERAL SYNOD

of the Established Church of Prussia was opened on the 24th of November, and closed this day. The discussion on the Church Constitution, the only question proposed to the assembly, fully occupied the twenty sessions which were held. Count Stolberg-Wernigerode was elected President, and Dr. Nieden Vice-President. The Minister for Public Worship, Dr. Falk, on several occasions took part in the proceedings, but generally the Church Government was represented by the President of the Upper Consistory, Dr. Hermann, General Superintendent Brückner, and Under-Secretary of State, Dr. Sydow.

There were four distinct parties in the Synod. The Strict Lutherans formed the right side; on the extreme left stood a few members of the Protestanten-Verein, not numerous enough, however, to form a regular party. The men whom you would term "Evangelical" were in the right centre. There were about forty members, amongst them Kögel, Count Bismarck-Bohlen, and the Secretary of State, Mr. De Bülow. The largest group was the centre (*Mittel-parties*), among which also a great number of truly Evangelical men were to be found. The object of this party was principally to leave aside all questions of creed, and to gather a large majority of people of somewhat different opinions for the purpose of regulating the

constitution, and in this way securing the independence of the Church. It is always extremely useful to have a representation of the Church. Her voice can then be heard, and her opinion will have moral authority, even if it has no legal power. But, otherwise, the rights granted to the Church by the proposed constitution are very small. The power of the State is hardly diminished. There was a general feeling in the Synod that the discussion was not morally as free as it ought to be. Everybody felt that the Church Government would do everything in its power to secure a majority for its propositions; that the Church Government, again, was bound by the Minister for Public Worship; and that the latter, again, was influenced by the Liberal majority in Parliament. Then it was well known that the party of the Centre was numerous enough to force any point against all the other parties combined. This feeling, however, did not prevent the members from dedicating themselves with great faithfulness to their work. All the details of the new constitution were carefully weighed. One clause, providing that a Church law voted by the General Synod should not be proposed to the King without a declaration of the Minister for Public Worship that the State made no objection, was much opposed, but finally adopted. The most important vote was on the change of the electoral system, which I mentioned in my last letter. Very few in the Synod thought that the increased number of lay members, especially from the larger cities, was really a benefit to the Church; but it was known that the Government would not give way in that respect, and the party of the Centre thought it better to have the new constitution on that basis than not at all. The Right and the Right Centre voted against it, among them six General Superintendents and ten out of the thirty members appointed by the King. We must now see whether the House of Deputies will be satisfied with the concession. Dr. Falk emphatically declared that he would do everything in his power to obtain the necessary vote of Parliament (this is necessary because the Synod is to have the right to impose Church taxes). Let us hope that he will keep to his word.

NEW PARTY IN HANOVER.

In the province of Hanover extreme Lutheranism is prevalent among religious people, combined with a great sympathy for the old system. The Hanoverian pastors are generally faithful adherents of King George. Under these circumstances it is very satisfactory to see a new party coming forward. They also call themselves *Mittel-partei*; but their programme shows that they do not intend to stand midway between belief and unbelief, or to be what the party of the same name in the old Prussian provinces is. They are and remain Lutheran, opposed to the introduction of the Union [of Lutheran and Reformed, as in Prussia,] into Hanover; but they oppose all mixing up of political with religious questions; they want to admit to the Communion members of the United Church [whom rigid Lutherans exclude]. We must heartily sympathize with the movement.

INCREASING OPPOSITION TO RELIGION.

We cannot close our eyes to the fact, that there is in our nation a great falling off from Christianity. Dr. Brückner said, in the General Synod, that even in Berlin there was an increase of religious life. This is true, but one does not exclude the other. Our Church is advancing; the work of home missions is progressing everywhere; the sense of duties towards the Church is growing; spiritual life is increasing among believers; but, at the same time, large masses of our people throw off all connection with the Church. Social democracy is working in that respect. On the 1st of this month the population of Germany was numbered, and in the forms to be filled up there was one column headed "Religion." Socialist newspapers requested the working men not to write "Catholic" or "Protestant," but plainly to set down "Freethinker," "without religion," or something similar. In Berlin, of all the couples who are married, only one-third seek the religious ceremony; two-thirds only of the children are brought to baptism. The number of communicants has sunk to about the half of what it was. These figures show a very sad state of things.

MISCELLANEOUS FOREIGN INTELLIGENCE.

A CURIOUS CASE has come before the Inquisition in Rome. Monsignor Galeski, showing the Archduke Charles Louis, lately on a visit to Cracow, the relics contained in the cathedral of that city, laughingly remarked while he exhibited the relics of the cross, "To believe its authenticity we would need to presuppose another miracle like that of the loaves, as all the bits of wood said to be taken from the original one would make a cross as high as the cathedral of Cracow." The Archduke, shocked at such sacrilegious levity in the mouth of a bishop, replied, "But have you no Papal brief accrediting its authenticity?" "Briefs and bulls in abundance," answered the Bishop, "but your Grace must remember that in those days the Popes were not infallible." The Holy Father is fond of jokes, but this one was not to his taste, and when Monsignor Galeski came to Rome recently, seeking advancement to another bishopric, he met with a cold reception, and was plainly told that he must first make good his cause before the Holy Office. He accordingly thought it most expedient to take his departure, leaving his vicar behind to answer for him. The Bishop of Cracow is one of those who most strenuously opposed the bull of Papal infallibility.

THE GERMAN EMPEROR AND THE PROTESTANT SYNOD.—The Committee of the General Protestant Synod, which recently met at Berlin, and of which an account appears this month at page 12, was received by the Emperor William in audience one Sunday. In reply to an address read by the President of the Synod, his Majesty expressed a hope that that body would accomplish its labours in peace. He added that it was necessary that the Church should remain on its proper ground. He himself took his stand upon the faith in which he had been baptized and confirmed, and nothing could induce him to deviate from it. The present labours of the General Synod, his Majesty declared, had nothing to do with the solution of difficult dogmatic and liturgical questions, but had for their object the consummation of the constitution of the Evangelical Church. He could but desire the adoption of the proposals before the Synod, subject, of course, to certain modifications. He had received the work from the hands of his brother and father. He stood up for union with all his heart, and would receive with open arms all those who would take up the same ground. At the same time he would not persecute those who took a different course. It was not good to do a thing unless it was done from conviction and conscientious motives, and least of all in matters of the Christian religion. His Majesty, in conclusion, expressed his good wishes for the success of the work, and the peaceable termination of the Synod's labours.

GREEK ANTIPATHY TO THE PAPACY.—In Athens there are frequent street demonstrations against the Papal Legate lately appointed. A cry has been raised that all the Roman Catholic churches ought to be closed.

AFRICAN EXPLORATION MISSIONS.—On the north-west shore of Lake Victoria Nyanza, in Equatorial Africa, is a country called Uganda, governed by a king named Mtesa. This ruler, who is one of the most powerful in the region, has been requested by Mr. Stanley, the American traveller, on his recent explorations, to invite from England those who would instruct him and his people in religious and moral truth, and help them to develop and civilize their country. The king pledged himself to receive any such visitors with the warmest welcome, and to support their efforts in every way. Mr. Stanley estimated the cost of a mission at 5,000*l*. A generous donor has placed that sum at the disposal of the Church Missionary Society, in order to enable it to accept the invitation of King Mtesa, and to carry out this great and promising experiment of establishing a Christian centre of civilization in the heart of the African continent. The committee of the society has thankfully accepted the offer. A special fund has been opened by them for meeting the expenditure connected with the proposed mission, and other munificent contributions are flowing in. It is deemed probable that the committee will, in the first instance, send out a select pioneer company, without hampering the society as to its future plans.

MODERN JAPAN.—A correspondent of the *Morning Post*, writing from Yokohama on Sept. 25, says: "During the last few months the native newspapers have contained many articles attacking Christianity, and also some very quaint criticism on the Bible. Yet, to all appearance, the Buddhist religion is not looked upon in a much more favourable light, and seems to be losing ground here as civilization advances. In one district alone 71 temples have been turned over to the laity since 1873, and within the last five years no less than 700 have been converted into dwelling-houses and adapted to other

uses. The younger generation of Japanese seem to find that the Buddhist religion, with its worship of idols, is incompatible with the teachings of modern civilization. After much long and tedious negotiation, it is reported that Yedo is about to be opened to foreigners desirous of residing in portions of the capital beyond the limits of the foreign concession, on the condition that the persons availing themselves of this concession comply with the native tenancy law."

PRESIDENT GRANT AND ROMANISM.—Owing to President Grant's speech at Des Moines on the necessity of checking the aggressions of Roman Catholicism in the States, there has been a marvellous accession to his party. "It is evident," says the *Daily News*, "that when the President predicted an approaching conflict between patriotism and superstition, he roused a latent feeling whose depth and strength even shrewd students of the popular temper hardly suspected."

THE LATE VICE-PRESIDENT OF THE UNITED STATES.—The career of the Hon. Henry Wilson, who died a few weeks since, forms the subject of several interesting articles in the American journals. We quote the following from the Boston *Congregationalist:* "His real name was Jeremiah Colbath, his father a poor day-labourer. His name was changed by the Legislature, on the advice of friends and with his parents' consent. The first book which he owned was a New Testament, given him on condition that he would read it through—which he did in seven days, so as to pass a creditable examination upon it. This was when he was eight years old, and the book he always kept. Most of his early reading was done by firelight at night, in the old-fashioned chimney corner. Out of the lowest depths of poverty, and a heritage of hardship which would have extinguished nearly nine hundred and ninety-nine out of every thousand, he nobly worked his way upward, until, by the blessing of God upon his unremitting toil, and the firmness of his principles, after conquering a highly respectable rank as a literary man, and a very high place as a statesman, he died in the capitol of the nation, the incumbent of the second office in its gift, with what is the highest honour of all, the almost universal confidence of men of all classes and parties in his essential purity as a man, and his undeniable honesty as a politician. Nearly ten years ago, he united himself to the Congregational church in Natick, of which he has remained a humble, earnest, and faithful member. He passed away without the slightest immediate warning; yet it had long been his endeavour so to order his life that he should be in readiness whenever the Master called for him; and had there been permitted to him a few conscious moments in which to anticipate the article of death, beyond question his penitent soul would have revealed its instant and faithful leaning upon that rod and staff with which God's own beloved ones are supported through the gloom. Deeply interesting, in this connection, is the fact that the last book which Mr. Wilson opened was "The Changed Cross," and the last poem he was reading therein was "The Christian and his Echo." And thus some of its closing verses read:—

Amen! with all my heart, then be it so;
'Tis all delightful, just and good, I know;
And now to practise I'll directly go;—
Directly go.

Things being so, whoever me reject,
My gracious God me surely will protect;—
Surely will protect.

Henceforth I'll roll on Him my every care,
And then both friend and foe embrace in prayer;—
Embrace in prayer.

But after all these duties I have done,
Must I, in point of merit, them disown,
And trust for heaven through Jesus' blood alone!—
Through Jesus' blood alone!

MESSRS. MOODY AND SANKEY'S FOUR WEEKS' SERVICES IN BROOKLYN having terminated, they were described by Mr. Moody himself as the most remarkable series of meetings he had held. They took place, for the most part, in the "Rink"—a temporary building, capable of holding upwards of 6,000 persons. A letter, dated Brooklyn, Nov. 20, says: "As the closing hours of the evangelists' efforts in Brooklyn approached nearer and nearer, the people who had not been able to gain admittance hitherto nightly and daily crowded the different meetings. The last day of their labours in this city was the crowning day of all. Thousands went away from every meeting unable to get inside the buildings. Hundreds of men and women were found in the inquiry-rooms asking what they must do to be saved. Thus all doubts as to their success on this side the Atlantic have been dispelled, and the hopes concerning their usefulness surpassed. The remarkable feature in these meetings was the hearty co-operation extended to them by the pastors of Brooklyn and New York. The number of meetings addressed by Mr. Moody during the twenty-seven days was seventy, and the other meetings held in connection with these numbered perhaps half as many, making altogether over a hundred meetings. These were attended by an average of about

15,000 daily. When we say that all who heard or read these addresses had the pure Gospel presented to them in the most attractive and convincing form, who can estimate the results?"

Home Intelligence.

DAY OF INTERCESSION FOR FOREIGN MISSIONS.

To the services on St. Andrew's Day for intercession on behalf of missions to the heathen, we have referred in our earlier pages. The Bishop of London preached at the parish church of Fulham, where the clergy and the laity of the rural deanery of Hampton met. At St. Dunstan's, Fleet Street, the Church Missionary Society, as usual, invited its members to assemble at 9.30 A.M., when the Holy Communion was administered, and a sermon was preached. Here and there several parishes united in the observance of the day at a central church, in addition to holding special services in their own districts. At Westminster Abbey, in the afternoon, Dean Stanley preached a sermon within the chancel. In the evening, Dr. Moffat delivered a lecture in the nave, its simple preface being the singing of the missionary hymn, "From Greenland's icy mountains." On both occasions the respective portions of the Abbey building were crowded, though, of course, Dr. Moffat, speaking in the nave, had the larger congregation. The distinguished pioneer of missionary labour in South Africa is now close upon his eightieth year, but he seems to have thriven upon hard work, and he showed no signs of physical weakness. His full, rich voice, musical with a northern accent, which long residence in South Africa has not robbed of a note, filled every corner of the long aisle, and no section of the vast congregation was disappointed by reason of not hearing. Wearing a plain Geneva robe, with the purple hood of his academic degree, Dr. Moffat stood at the lectern, which is situated not many paces from the grave where his friend and son-in-law, Dr. Livingstone, lies. Dean Stanley was one of many clergymen present, and occupied a seat just in front of the lectern. Dr. Moffat began by protesting that he was very nervous, because, having been accustomed for fifty years or more to speak and teach and preach in a language altogether different from European, he had contracted a habit of thinking in that language, and sometimes found it momentarily difficult to find the exact expression of his thoughts in English. "If I might," he said, with a touch of dry humour that frequently lighted up his discourse, "speak to you in the Bechuana tongue, I could get along with ease. But, however, I will do what I can." The lecture resolved itself into a quiet, homely, and exceedingly interesting chat, chiefly about the Bechuanas, with whom Dr. Moffat longest laboured. When he arrived in the country, early in the present century, he found the people sunk in the densest ignorance. Unlike most heathen tribes, they had no idea of a God, and no notion of a hereafter. There was not an idol to be found in all their province, and one which the lecturer's daughter once showed to an intelligent leader of the people excited his liveliest astonishment. He was, indeed, so hopelessly removed from a state of civilization that he ridiculed the notion of any one worshipping a thing he had made with his own hands. The great difficulty which met Dr. and Mrs. Moffat on the threshold of their mission was their ignorance of the native language. There were, of course, no interpreters, and there was nothing for it but to grub along, patiently picking up words as they went. The Bechuanas were willing to teach them as far as they could, occasionally relieving the monotony of the lesson by a little joke at the pupils' expense. But he mastered the language at last, and there his moral mastery over the strange people amongst whom he had been thrown commenced. He found a firm ally in the Queen, who, first attracted by the flavour of the pills and other delicacies which he was accustomed to administer to her in his capacity of physician, became his constant and powerful friend. Under her auspices Christianity flourished, and in Bechuana at the present time, where once a printed book was regarded as the white man's charm, thousands now are able to read and treasure the Bible as once they treasured the marks which testified to the number of enemies they had slain in battle. Peace reigns where once blood ran, and over a vast tract of country civilization is closely following in the footsteps of the missionary. Dr. Moffat concluded a simple address, which had been followed with intense interest by the congregation, by an earnest plea for help for foreign

missions. "If every child of God in Europe and America," he said, "would give something to this mission, the dark cloud which lies over this neglected and mysterious continent would soon be lighted, and before many years are passed we might behold the blessed sight of all Africa stretching forth her hands to God."

The leading journal had an able article upon the subject, in the course of which there occurred the following remarks: "It will certainly be one of the most memorable incidents to be recounted by some future Dean Stanley, when supplementing the already recorded history of Westminster Abbey, that Dr. Moffat, speaking near the grave of Dr. Livingstone, should have described within its walls the principles on which he and his illustrious follower laid the first real foundation of South African Christianity. Such an occasion was, no doubt, one to fire with an unusual expansiveness the liberal enhusiasm of the Dean of Westminster; and it would, indeed, have been impossible for him to say too much on behalf of the claims upon our honour and gratitude asserted by the missionary energy of other Christian communities besides the Church of England. . . . Dr. Moffat appears to have illustrated, with all modesty, from his own experience, the method which has always been and must always be the secret of successful evangelization. That principle is kindness and the utter repudiation of anything in the nature of force. The world was evangelized originally by men whose sole power consisted in an infinite capacity for suffering on behalf of their convictions. Sufficient recognition has rarely, perhaps, even if ever, been done to this wonderful exhibition of the principles proclaimed in the Sermon on the Mount. The Christians at certain periods were a numerous and a united society in the Roman empire and even in the Roman army; but until the Church became victorious we do not hear of a single attempt at forcible resistance to persecution. Our modern missionaries have yet to learn this lesson in its fulness, and it is the highest honour we can pay to Dr. Moffat and to Dr. Livingstone to say that it has been effectually illustrated in their memorable careers."

THE DEANERY OF CHICHESTER.

Her Majesty has appointed the Rev. J. W. Burgon, B.D., Fellow of Oriel, and Vicar of St. Mary, Oxford, to succeed the late Dr. Hook as Dean of Chichester. The Rev. J. W. Burgon is a High Churchman, but (says the *Times*) he has been a High Churchman who has known where to stop. His two remarkable sermons, published early in December, 1873, on "Romanizing within the Church of England"—two months before Mr. Gladstone's sudden and singular dissolution of Parliament—may be said to have been the forerunner of the Public Worship Regulation Act, 1874. Mr. Burgon is the author of "A Plain Commentary on the Four Holy Gospels" (five volumes); "A Portrait of a Christian Gentleman: a Memoir of Patrick Fraser Tytler;" "Seven Sermons preached before the University in answer to 'Essays and Reviews;'" and a long list of works. His career has been a distinguished one.

THE DEANERY OF RIPON.

The appointment has been gazetted of the Rev. Sidney Turner, Inspector of Reformatory and Industrial Schools, to the deanery of Ripon, rendered vacant by the resignation of Dr. M'Neile. Mr. Turner entered at Trinity College, Cambridge, in 1832, took a first-class each year in the college examinations, and was 18th wrangler in 1836. After serving four years as curate of the parish of Christ Church, Blackfriars, he was invited to undertake the management of the Philanthropic Society's Reformatory Schools, then in St. George's Fields. In January, 1857, Mr. Turner was appointed to the office of Inspector of Reformatory and Industrial Schools in Great Britain. Mr. Turner is the youngest son of the late Sharon Turner, the historian of the Anglo-Saxon age.

THE DENBIGH REREDOS.

The award of the arbitrators (Dr. A. J. Stephens and Dr. Deane) in the case of the reredos erected in St. Mary's Church, Denbigh, which the Bishop of St. Asaph had been asked to consecrate, has been published. The point at issue was as to "the central compartment, which represents Christ on the cross, with St. Mary and St. John on either side, with the kneeling figure of St. Mary Magdalene and another female figure in the background." The figure of our Lord was in high relief, with spaces between some portions of it and the background. This, Dr. Stephens states, is, in his opinion, notwithstanding the other figures, a crucifix, and therefore illegal. Dr. Deane concurs, and the reredos is therefore to be altered.

Evangelical Alliance.

WEEK OF UNITED AND UNIVERSAL PRAYER, JANUARY 2—9, 1876.

In accordance with the annual circular addressed to Christians of all nations, inviting them to observe the first week in the new year for united supplication "agreed touching the things they ask," meetings will, as usual, be held daily in London, both in the City and the West-end; the latter at

WILLIS'S ROOMS, KING STREET, ST. JAMES'S.

Each Morning at Eleven o'clock.

MONDAY, January 3.—*Thanksgiving and Confession.*—A retrospect of the past year. The Rev. R. C. BILLING, M.A., Vicar of Holy Trinity, Islington, will preside.

TUESDAY, January 4.—*Prayer for the Church of Christ.*—For the members recently added to the Church; for the union of true believers in fraternal fellowship and active co-operation; for the removal of error, the increase of godliness, and a clearer testimony among believers to the doctrines and power of the Gospel of the grace of God. The Rev. GERVASE SMITH, President of Wesleyan Conference, will preside.

WEDNESDAY, January 5.—*Prayer for Families.*—For godless parents; for prodigal sons; for children at school; for those entering upon professional and commercial life; for widows and orphans; for sons and daughters in foreign lands; and for all who are mentally or otherwise afflicted. The Rev. R. D. WILSON, Minister of Craven Chapel, will preside.

THURSDAY, January 6.—*Prayer for Rulers, Magistrates, and Statesmen;* for soldiers and sailors; for national institutions; for philanthropic and charitable societies; for prisoners and captives; and for the persecuted and oppressed. The Rev. J. THAIN DAVIDSON, D.D., Minister of Islington Presbyterian Church, will preside.

FRIDAY, January 7.—*Prayer for Foreign Missions.*—Matthew xxviii. 19. The Rev. HENRY WRIGHT, M.A., Hon. Sec. of the Church Missionary Society, will preside.

SATURDAY, January 8.—*Prayer for all Nations.*—For the maintenance of peace; for the cessation of tumults, wars, and civil strife; for the removal of intemperance, immorality, and infidelity from the land; and that the fruits of the earth may be brought forth plentifully in their season. The Rev. J. P. CHOWN, Minister of Bloomsbury Chapel, will preside.

Collections will be made after each meeting to defray the large expenses necessarily incurred in promoting the observance of the Week of Prayer throughout the world. Special contributions are invited.

Meetings will be held in the London Tavern, Bishopsgate Street, daily, from one to two o'clock, for persons engaged in business in the City. Short addresses will be delivered at each meeting. Ministers of the Gospel and Christians generally are earnestly invited to be present, and to make these meetings known to their congregations and friends.

Looking to the approach of this Week of Universal Prayer, special supplication is requested for the Divine blessing to rest abundantly upon the meetings.

JAMES DAVIS, Secretary.

PROCEEDINGS OF COUNCIL.

A meeting of Council was held on Wednesday, December 8; W. R. Ellis, Esq., in the chair, afterwards the Right Hon. Lord Waveney. After reading the Scriptures, prayer was offered by Dr. Davis. The minutes of last meeting were read and approved.

The following were unanimously admitted to membership:—

Major-General Anderson, Edinburgh.
M. Montgomery Bell, Esq., Edinburgh.
Miss Gunn, Edinburgh.
The Rev. Thos. Wright and Mrs. Wright, Helensburgh.
Miss Paterson, Helensburgh.
The Rev. A. Anderson, Helensburgh.
The Rev. James Gamble, Helensburgh.
The Rev. W. Urie and Miss Urie, Helensburgh.
Robert Little, Esq., Helensburgh.
James Keyden, Esq., and Mrs. Keyden, Helensburgh.
Francis Henderson, Esq., M.D., and Mrs. Henderson, Helensburgh.
Robert J. B. Paterson, Esq., Helensburgh.
James Alexander, Esq., Helensburgh.
Thomas Falconer, Esq., Helensburgh.
Wm. Spence, Esq., Helensburgh.
Miss Jamieson, Helensburgh.

Miss M. Paterson, Helensburgh.
Alexander Roxborough, Esq., Alloa.
Rev. David Maclean, Alloa.
John Duncan, Esq., Alloa.
John Dunn, Esq., Alloa.
Alexander Carmichael, Esq., Alloa.
The Rev. Henry Deck, M.A., Ripley, Yorks.
The Rev. Alexander M'Aulay, Birmingham.
The Rev. R. D. Wilson, London.

A letter was read from Lord Alfred S. Churchill, acknowledging the communication from this Council inviting him to fill the office of President for the present year. His lordship having given the subject his careful attention, regrets his inability to accept the office. "Resolved: That the question of the appointment of President be referred to a committee, consisting of W. R. Ellis, Esq., John Finch, Esq., Dr. Davis, and the Secretary."

A letter was read from the Foreign Office, acknowledging receipt of resolution on the subject of persecutions in Turkey, passed at the last meeting. The following letter was also read from Latakia:—

"November 17, 1875.

"My dear Sir,—Unable to write at length, permit me to send you this line to say that the Rev. Dr. Jessup, of Beyrout, writes us that Selim Khalify and Assad Kanan, who are still in the army in Beyrout, have been put to hard labour again.—I am, Sir, yours very sincerely, (Signed) "JAMES MARTIN."

WEEK OF PRAYER.

The Secretary reported arrangements for meetings to be held in Willis's Rooms, St. James's, during the approaching Week of Universal Prayer.

CONTINENTAL MISSIONS.

The Secretary reported that he had by advice called a meeting of representatives of the various societies interested in Christian missions throughout the Continent of Europe, to be held on the 15th inst., to consider the subject of the proposed Conference, with a view to framing a scheme of arrangements to be submitted to this Council at their next meeting.

LYONS BRANCH OF THE ALLIANCE.

A letter was read from the Rev. David Simpson, Honorary Secretary of this Alliance at Lyons, giving an interesting account of the annual meeting of the Lyons Branch of the Evangelical Alliance, held in October last. For the first time since the establishment of this branch of the Alliance, the Temple of the National Reformed Church was placed at the Committee's disposal. The meetings commenced on Saturday evening, October 30, with united prayer, at the Free Church. On Sunday morning special sermons were preached on the subject appointed for the day; Pastor Barde conducting the service in the Free Church. In the afternoon there was a large assembly of the members of the Young Men's Christian Association. In the evening a meeting was held in the Temple, at which nearly 1,200 persons assembled. On the following Monday the proceedings commenced at half-past nine with a devotional meeting, and at two a crowded meeting was held in the Free Church, and many pastors took part in the proceedings. In the evening a service was held in the Temple, which was largely attended, notwithstanding the inclemency of the weather. The proceedings of Tuesday commenced with a meeting of pastors, deacons, elders, and teachers, and Christian workers, the subject of the day being "Consecration." The general meeting at two o'clock, for prayer and the reading of the Word of God, was one long to be remembered with feelings of devout gratitude to God. The addresses and prayers, together with the solemn appeals of Pastors Monod and Babut, went home to many hearts. The evening meeting at the Temple was again crowded, and an earnest and forcible address was delivered by Pastor Perralit from the words, "My son, give me thine heart," followed by an appeal from Pastor T. Monod on "Decision for God," many persons seeming profoundly moved. Similar services were held on the following day. About forty pastors attended these meetings. The ministers at the English and German Churches at Lyons associated themselves heartily with their French brethren. On Thursday there was a gathering of children; and on Sunday evening those who had received good at these meetings were invited to unite in a service of thanksgiving for God's blessing graciously vouchsafed to them. A profound impression had evidently been produced by these meetings. It was indeed, after all, not so much what was said as that the Spirit of God was evidently there, disposing the hearts to receive the heavenly blessing.

THE PROVINCES.

The Secretary reported his visit to various places in the north of England and Scotland. At Edinburgh a large influential meeting had been held in the drawing-room of Mr. John Hoyes, at which arrangements were made for strengthening the Edinburgh Branch of this Alliance. A drawing-room meeting had also been held in the house of the Rev. Thomas Wright, at Helensburgh, near Glasgow, at which numerous persons had expressed their desire to join the Alliance. The

Council instructed the Secretary to present their thanks to Mr. and Mrs. Hoyes, and to the Rev. Thomas and Mrs. Wright, for their hospitality and valuable service rendered to the objects of this Society.

A letter was read from the family of the late H. Carre Tucker, Esq., acknowledging with grateful thanks the resolution of this Council relative to their bereavement.

A communication was read from Montreal on the subject of the Guibord Burial.

THE EVANGELICAL ALLIANCE AT PITTSBURGH, U.S.

It will be remembered that at the close of the last General Conference, held in New York in 1873, it was resolved by the United States Organization of the Evangelical Alliance to hold biennial Conferences, and the city of Pittsburgh was selected for holding the first of these Conferences in 1875. That Conference has just been held, and realized to the fullest extent the expectations cherished by the warmest friends of Christian union in that land.

On Tuesday evening, October 26 last, a very large assembly met in the First Presbyterian Church to open the proceedings. A fine choir, aided by a magnificent organ, opened the meeting by singing the *Te Deum*, which was followed by prayer, offered by the Rev. Dr. Taylor, of New York. It was expected that the Hon. W. E. Dodge, President of the United States Branch of the Evangelical Alliance, would take the chair. The recent death of a relative prevented him from being present, and the chair was taken by the Hon. Felix Brunot, one of the Vice-Presidents, and also President of the Pittsburgh Branch of the Alliance. In his address of welcome to the delegates, Mr. Brunot alluded to the formation of the Alliance in the year 1846, and the essential doctrines of the Gospel adopted as the basis of union. "The Evangelical Alliance," he said, "stood forth before the world, not as a new church, nor the promulgator of any new dogma, but as representing the same old Church of the apostles and martyrs, reunited under the banner of Christian love, and, like the Apostolic Church, illustrating the principle, 'Unity in essentials, liberty in non-essentials, in all things charity.'" The Alliance had held six General Conferences since its organization; each of these œcumenical meetings constituted a grand jubilee over the work already done, and a striking illustration of the fact that Protestant Christendom is essentially united in Christ. The speaker added: "In forming an Evangelical Alliance for the United States, in co-operative union with other branches of the Alliance, we have no intention or desire to give rise to a new denomination or sect, nor to effect an amalgamation of churches, except in the way of facilitating personal Christian intercourse and a mutual good understanding; nor to interfere in any way whatever with the internal affairs of the various denominations, but simply to bring individual Christians into closer fellowship and co-operation on the basis of the spiritual union which already exists in the vital relation of Christ to the members of His body in all ages and countries. That in the same spirit we propose no new creed; but, taking broad, historical, and evangelical catholic ground, we solemnly re-affirm and profess our faith in all the doctrines of the inspired Word of God, and the consensus of doctrines as held by all true Christians from the beginning. And we do more especially affirm our belief in the divine human person and atoning work of our Lord and Saviour Jesus Christ as the only and sufficient source of salvation, as the heart and soul of Christianity, and as the centre of all true Christian union and fellowship. Our Alliance, then, is not a new church or sect—not a tribunal for the judgment of churches—not a field for the discussion of differing dogmas; nor does it constitute, nor propose to constitute, an amalgamation of churches. It is in this direction only an Alliance of Christians, for Christ's sake, to honour Him, and labour to promote His glory. The very existence of such an organization, if content merely to exist and meet in Christian fellowship, would have its value. But that such a body, comprising, as it does, in its membership the ablest and purest minds in the highest pursuits of life in all parts of the world, and capable, as it is, of exerting the most commanding influence, should be content with a merely passive existence, is impossible. Already in various parts of the world—in Spain and Italy, in Russia, Japan, and Turkey—its power has been exerted in behalf of the God-given rights of conscience. And this is one of the functions of the Alliance, to interpose its protesting and protecting voice whenever and wherever the cause of religious liberty may be advanced or shielded from the oppressions of either State or Church. Never, save under the ægis of Protestant Christianity, has absolute freedom of con-

science existed, and upon Protestant Christianity rests the responsibility for its perpetuation. The protecting framework of this principle of the Gospel of Christ is our Christian government, with its Christian usages and laws founded on the principles of Christianity. This is the blessed charge we have to keep; and when the hand of State or Church, of infidel organization, or unchristian corporation, shall be stretched out for the destruction of our Sabbath, our public schools, our free Bible, or our Christian laws, woe be to the Evangelical Alliance if its powerful voice shall not be heard and its strong arm raised in arrest of the sacrilegious attempt. The Evangelical Alliance can have no concern with questions of administration, of finance, of revenue, or the ordinary political measures of government; but it becomes its constituent elements to see eye to eye and stand shoulder to shoulder in defence of the Christian Sabbath, Christian marriage, and Christian education. As the President of the Pittsburgh Branch of the Evangelical Alliance, I have the pleasant duty to speak the opening words of welcome to the members of the first Biennial Conference. I am sure that, in anticipation of the good things to follow, you will be pleased to know that my welcome shall be brief. The assembling of such a body of men, representatives in so many branches of the Christian Church, seems to me a compliance with the injunction of the Apostle—'Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another; and so much the more, as ye see the day approaching,'—and, at the same time, a blessed augury that the day is approaching when all minor differences amongst us shall be lost to sight in the grand millennial unity which the Gospel promises. But a few years ago such a meeting as this would have seemed impossible. Nearly every denomination of Christians seemed to hold the others as schismatics in regard to essential Gospel truths. Now the differences between the Christian bodies which profess and strive to follow the same blessed Leader to the realms of bliss, constitute practically no schism in the Church of Christ, no rending of the body of our blessed Lord. Faithful to the same King, they are but detachments of his grand army—following the same leader, fighting under the same banner for the same cause; each division, brigade, regiment, and man marching hopefully on to participate in the same glorious victory. I thank God that so many of the Christian Churches stand upon the platform of the Evangelical Alliance; and in behalf of my fellow-citizens of Pittsburgh, I welcome the representatives of the Grand Army of Allied Evangelical Christians to the hospitalities of our people.

The Rev. R. W. Pearson, D.D., minister of one of the Baptist churches in the city, also delivered an appropriate address of welcome, which breathed a truly fraternal spirit. Dr. Pearson, in the course of his address, said: "We greet you heartily in the divine name. Grace be unto you, grace, mercy, and peace from God the Father and Christ Jesus our Lord. It is good for us to be here. We were glad when it was said unto us the first of the biennial meetings of the American Branch of the Evangelical Alliance will be held in Pittsburgh. Too valuable was the opportunity to be neglected; too excellent the privilege to be refused. Quite infrequent enough, indeed, are such opportunities, and far too scant such privileges of mingling with the brethren of sister churches. Less isolation and more society would be a benefit in all directions. What glorious occasions those old Jewish gatherings must have been—the feast of trumpets to wit, and the feast of dedication, and the feast of tabernacles, and the year of jubilee! What occasion for the correction of mistakes, for the reconciliation of differences, for the formation and renewal of friendships, for the reinvigoration of attachments, for mutual bearing of burdens and mutual keeping of joys. *Then* the hands which hung down were lifted up and the feeble knees made strong. *Then* Dan bade Beersheba to be of good courage, and from the Jordan to the Mediterranean Sea rebounded the salutation, 'God speed.' *Then* came the anointing with fresh oil. Times of refreshing were those ancient Israelitish gatherings; times of refreshing from the presence of the Lord. So far as the *true* Israel was concerned, there was then and there an Evangelical Alliance when the twelve tribes, although called by different names and occupying different positions, manifested their oneness in a common covenant, common surmises, and common hopes as they obeyed a clear call of God and assembled at Jerusalem. 'Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sake I will now say, Peace be within thee.' If Pittsburgh is not Jerusalem, it is the home of a noble Christian brotherhood, with antecedents which are evangelically memorable and predecessors who are of

more than denominational renown, and now and here, in behalf of Evangelical Churches of these twin cities of Pittsburgh and Allegheny, we greet you. If we do not meet at the specific bidding of a divine law, we do meet with the clear assurance of divine sympathy. If there be no commandment from heaven requiring us to come together, there is approbation in heaven that we are here. If the Evangelical Alliance be not a divine institution, nor the biennial fall meeting of the American Branch a divine appointment, the American Branch is made up of men by whom the divine blessing has been earnestly solicited, and to whom that blessing has been promised and guaranteed. Not after the Israelitish manner are we the representatives of a holy nation, but after the evangelical manner we are, every man of us, presuming him to be faithful to his profession, a king and a priest unto God. Shall we not together send up on wings of faith the Catholic prayer: O God, who by Thy Holy Spirit didst preside in the councils of the blessed apostles, and has promised through Jesus Christ to be with the Church to the end of the world, be so present with this council of Thy children here assembled in Thy name and presence, as to save them from all error, ignorance, pride, and prejudice; and to direct, sanctify, and govern them in their present work, by the mighty power of the Holy Ghost, that the comfortable gospel of Christ may be truly preached, truly received, and truly followed in all places, to the breaking down of sin, Satan and death, till at length, the whole of the dispersed sheep being gathered into one fold, shall become partakers of everlasting life, through the merits and death of Jesus Christ our Saviour. Amen."

The Rev. Dr. Schaff, on being called upon to respond to these addresses of welcome, remarked: "At a meeting which I attended here about two years and a-half ago, you manifested hearty sympathy with this cause. And you have shown your interest in a very tangible way. I do not think that any city in the United States has contributed so largely to the expenses of the General Conference in New York as your own, excepting New York and Philadelphia. Not only so, but you sent us the largest delegation to that meeting from any part of the United States, except, perhaps, the State of New York. The present audience is a sufficient proof that you do not regret your interest and co-operation. The Alliance meeting in New York was beyond what its most sanguine friends anticipated. It was an universal benediction to Evangelical Christendom. Its influence for good has already gone to the ends of the earth. And then look what has come indirectly from that Conference. On its very heels came that marvellous movement represented by Moody and Sankey. The Conference has created a susceptible spiritual atmosphere for such work. It was proposed at the Conference in New York that we should hold biennial meetings, a sort of a Christian Conference, in different parts of the country, and here to-night you have the honour and privilege, I may say, of making the experiment and furnishing the proof whether this idea has vitality in it, and is worth carrying out. It will be a comparative novelty, and will have all the charm of a new thing, and will gather around itself all the local forces, with a considerable delegation from a distance; and on a common platform, from an Evangelical Christian basis, the great national religious questions, and subjects connected with the grand idea of Christian union and co-operation and labour, can be legitimately brought before this biennial meeting, and be then discussed and ventilated, and such ideas and suggestions thrown out as will go over the whole country. Let us not despise talking bodies. Words which are inspired by the Spirit of God are the means of converting and regenerating the world. This is accomplished by the living word of God, which abideth for ever. The idea of Christian union works out in various directions. It brings about the union of individual Christians; it brings about the confederation of Churches, as we see in recent movements in the Presbyterian, Episcopalian, and Methodist Churches. The success of the work in Brooklyn last Sabbath indicates that this religious life is going to operate over the whole country, filling the minds of this people with religious ideas and sentiments for weeks and months to come. All these movements indicate that God has some great thing in store for us, which we may all yet see." The speaker concluded with the hope that this may be a successful beginning of a movement which is to go on from year to year, and bless all parts of the land. He hoped these biennial meetings of the Evangelical Alliance may continue until the great object of the Alliance is realized, and our Lord's last sacerdotal prayer is fulfilled, until "there shall be one flock and one Shepherd."

The Rev. Dr. Foster, one of the Bishops of the Methodist Episcopal Church, followed with an address, from which we give the following: "I rejoice in the fact. I think my

heart took fire about as early as that of any clergyman or any Christian in the United States with the idea of closer Christian communion between the Churches. I recognize a minister upon this platform to whom long ago I expressed my thoughts upon these great and vital questions. I rejoice in the fact that this Alliance gives the opportunity to declare and show that we are one family, that we are brethren in the household of faith. Long-continued separations and alienations in the Protestant family gave rise naturally and justly to the question whether we did recognize a real unity, and whether we were one in Christ Jesus. We may now show to the world that we are one in sympathy and in heart. We can here find a platform upon which we may present an unbroken and united front to the whole world, and say we are one in Christ Jesus."

The session of Wednesday commenced with a devotional service. The first subject taken up for consideration was "The Reunion of Christendom." The Rev. Dr. Buddington, of Brooklyn, said: "In all discussions upon this subject, everything depends upon the meaning of the word '*unity*.' The word occurs once only in our English translation of the Old Testament: 'Behold how good and how pleasant it is for brethren to dwell together in unity'—*i.e.*, together. The Psalmist seems to delight, as so many of the children of God have since, and as we do to-day, in the visible unity, or coming together, of those who are brethren in faith and worship. It is a burst of joy at the beholding of ancient Israel assembled in holy convocation as one household. The word also occurs twice in the New Testament, each time in the same chapter of St. Paul's Epistle to the Ephesians: 'Endeavouring to keep the unity of the Spirit in the bond of peace,' and 'till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.' This is evidently a unity such as the Holy Spirit effects,—a unity of the spirit by the Spirit, and such as manifests itself in outward bonds of peace. Such unity is primarily of the Spirit; this is its essence, and it becomes uniformity of outward aspect; only in this is the growth resultant of the spirit of unity from within. It is therefore represented not as a unity *attained*, but *to be* attained, when all Christians shall grow into a body, fit to bear Christ's name, and so proportioned and compected as to be perfect in members and office, like the glorious body of Christ. The word 'reunion' is susceptible of two meanings: it may mean a return to a former union, or simply a union that takes place after separation. In the first sense we disavow it. We neither mean to trace the seven-and-seventy-fold streams of the Reformed Churches back to their fountain-head in the Reformation. Much less do we desire to run back the currents of history for a thousand years to the great chasm between the Eastern and Western Churches; nor yet back to the anti-Nicene Church; nor yet, to make the negative complete, back to the Church as it was when left by the last of the apostles, the disciple whom Jesus loved, 'tarrying till his Lord came,' in the second childhood of his old age. There never has been a union we covet back again. The apostles left the churches they themselves founded and governed in a divided state; nay, those churches fell into schisms in the lifetime of the Apostle Paul. 'I hear,' he wrote to the Corinthians, 'that there be divisions among you; and I partly believe it.' And what divisions they were! Not about the doctrine of the Supper, but the observance of it in revelry and worldly pride. 'One is hungry, and another is drunken.' There is, then, no reunion of Christendom to be desired, in the sense of going back to any historical condition of the Churches, however marked by an outward uniformity. But there is another meaning of the word 'reunion' in which we accept it—*i.e.*, a coming together after a long separation. Not a coming together as before the separation, and as if there had been *no* separation; but a union made possible by the separation, and made different by it. Rightly viewed, every schism that has threatened the Church, or actually divided the Church, has prepared the way for a higher and better state of the Church. So it was in that first great convulsion which shook the Church at the beginning, in the schism between Jew and Gentile, dividing for a time the hearts of Peter and Paul. It made possible the catholicity of the Church of Christ. Paul met and conquered, for all time, the Judaizing tendency of the early Church, and did it at the cost of agitation, crimination, schism, and threatened disruption of the infant Church; and with human nature as it is, national prejudice, intensified to the last degree in the Jew, and human infirmity, we don't see how the unity of the Church could have been secured at less cost. That question was sown in the very constitution of the Christian Church; it must have come up sooner or later, and opposing parties be

formed; and when it came, the sharper the conflict and abler the guide, the more real and permanent the unity secured. This is but a type of what has been taking place in the Church ever since. So came up great agitation as to the divine nature of our Lord, and the doctrine of the Trinity, as involved in it—an agitation which severed the Church in two, with a deep and bloody chasm between. The Pelagian and Augustinian question, as to the nature and extent of sin, followed and found settlement, that the Church might know herself, and define her unity. At length, when the Reformation broke upon Europe with thunder-sound, as when beneath the breath of spring the ice is riven, the great question of questions came to its birth, the *articulus ecclesiæ, stantis vel cadentis*, and we are now in the midst of the fight—shall I not say in the beginning of the end?—the closing engagement, when Germany re-engages her ancient foe, when Jesuitism has put an end to dissent by enthroning itself in the Vatican and wielding against all opposers the sublime terrors of infallibility. We await the issue calmly. The schism which the Reformation has caused, and which Jesuitism has sought to make too deep to be forded and too broad to be bridged, is a separation to be followed by a reunion more true and perfect than would have been possible but for the past and the passing history. The mediæval theory of a united Church, represented by the Roman Catholic Church, and with which some Protestant sects are fascinated, we disavow as the creation of human ambition, as an appendage to the conception of a universal monarchy, represented by that Holy Roman Empire, which has only just faded from the face of the earth by the humiliation of Austria, the victories of Sadowa and Sedan, and the coronation of Frederick William of Prussia as the Emperor of Germany. There is a better thing in store for the Church than historian ever described or poet imagined—a unity grander and more real than though an immaculate as well as infallible Pope ruled over the Universal Church. It will be the reunion of Christians after separation by the consent, the instructed wisdom, and the holy zeal which are to be the final products of the Saviour's reign over and in His Church. There are two things a believing Christian cannot doubt: the first is, that Christ has been *in and with* His people ever since His feet stood on Mount Olivet, and His ascending form passed out of sight through the enfolding clouds; the second is, that His prayer, as yet unfulfilled, will be answered, and such a oneness of His disciples be manifested as will lead the world to believe in Him. If Christ be with His Church, according to His word, 'Lo, I am with you alway,' it is unbelief to doubt that He is conducting His children to glorious issues. Nay, it is not unbelief—it is blindness. Much as we have to mourn over, and much as there is to grieve the Saviour, there is much to show His presence and the fruits of His presence. There is more of union among Evangelical Christians to-day than ever existed before in or out of the Roman Catholic Church. A union which is merely submissive to authority is as easy to produce as it is valueless when produced. It is the union of the world; it was the union of the Roman world, the exercise, our Lord said, of 'dominion,' 'lordship,' 'authority.' To copy that had been easy, had it been permitted; but 'it shall not be so among you,' said Christ. The union which comes from the fire of love, burning up what love consumes, transforming what it melts, brightening and illuminating all it touches, is of another sort. But what comes from loving hearts and instructed minds, comes slowly, comes out of long patience, experience, tribulations, and cannot come without them; but, oh, the glory when it does come,—how bright, how solid, how lasting!"

The Rev. Dr. Ganse, of the Reformed [Dutch] Church, New York, spoke to the same subject. In the course of his remarks, Dr. Ganse observed: "Give to the Church a complete intelligence, and also a complete integrity, and you will have a complete uniformity; but, supposing the Church to possess a complete integrity, and, in addition, an inadequate, that is a human intelligence, then you cannot have uniformity, because integrity itself must follow the lead of intelligence. The most faithful denominations can only hold the truth as they see it. Let me live in my house, and do you live in your house, and we can have a city in common; but if no man may have a house of his own, we are nomades, and range everywhere. It seems possible that friendly contact in Christian work will bring men to see that what they thought were conscientious differences grow out of actual but past necessities, or out of exciting circumstances in excitable times, and that these differences are becoming less and less important; so that there shall come, not the breaking down of all denominational lines, but the breaking down of many. But, while this result is drawing on, let the denominations whose differences are grounded in conscience, make their co-operation practical

as far as they possibly can. It is a pleasant thing, for which I am thankful, to stand here and say kindly things; but if we stop at that, the sentimentality will not avail much. We must have actual friendliness and active co-operation. One thing more: let us respect the precedency in work of a Christian Church, of whatever order, that has laid its useful hand upon a community, and let us believe we will better do our work for the Master by planting our new Church in a needy community, even though it does not give promise of rapid growth. Let our youth and children, and those who look upon us from the outside world often with too little sympathy, understand that in truth we are one. Let us say by our actions as well as with our lips, that we are one, and thus bring the world to glorify our common Lord and Master."

The subject was further discussed by various speakers until the close of the morning session.

"Increased Efficiency in Sunday-schools" was the topic for the afternoon, on which highly interesting and able addresses were delivered. This was followed by two effective and instructive addresses on the subject of Bible Revision, by the Revs. Dr. Gerhart, of Pennsylvania, and Dr. Schaff, of New York.

The evening session was occupied with the great subject of "The Best Method of Reaching the Masses with the Gospel. The interest in the Conference had been steadily increasing, and the immense throng which crowded every portion of the vast building testified to the hold which this fraternal assembly of Christians of different sections of the one Church had taken of the public mind.

The Rev. G. W. Heacock spoke as follows: "It is a sad but well-known fact that a large proportion of our people, especially in great centres of population, are not under the influence of the worship and teachings of our Christian sanctuaries. Now the question arises, how shall we best reach these outlying masses with the saving influences of Christian truth? And I remark, in the first place and generally, that to the practical solution of this question a prime and essential requisite is, that the Church must cherish and cultivate a truer and deeper and more spiritual sympathy with the masses. If we turn to the Gospels, we find a most instructive lesson on this point from the Master himself (Matt. ix. 36): 'But when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.' Luke xiv. 14: 'And Jesus went forth and saw a great multitude, and had compassion on them.' Mark vi. 34: 'And Jesus, when He came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and *He began to teach them many things.*' The very causes which may have separated these masses from the public ordinance of our Christianity should touch our deepest spiritual sympathies. Is it indifference, or aversion to the truths and claims of the Gospel? This alienation from the Gospel, the fountain of infinite and eternal benefit, should touch our hearts to the very core. Could we protest with the great Apostle—'I have great heaviness and continual sorrow in my heart for these our brother aliens from the knowledge and love of Christ, in whose knowledge stands our eternal life.' The first and grand requisite for reaching them should be supplied. But if we respond to their aversion by our own indifference or lack of sympathy with their Christian condition, they will remain as they are. Is it careless or social prejudice which alienates them from us? As if, because we claim to be Christians, we claim to be holier than they, and more the favourites of heaven. We must have hearts to conquer that prejudice, profoundly realizing that we ourselves are the subjects of utterly undeserved and unmerited favour—a favour which we never have and never can deserve by any goodness of ours. We cannot garner up silently into our hearts the ineffable riches of such grace; the impulse to impart it to others will be irrepressible. Is it a social or class prejudice which separates them? We must overleap the barriers of such a prejudice; the impulse which carries the foreign missionary beyond the bounds of his country and people to other lands and other people will surmount all the barriers of class. The profound sympathy of the Christian which leads him to look upon a human spirit alienated from God and a stranger to the unsearchable riches of Christ, as the saddest of all sights,—this sympathy we need as the first factor, as far as our activity is concerned, in the great problem, how best to reach the masses. The God-given and God-inspired conviction that they must be reached, with its pressure of sacred and supreme motives, must seal this upon the heart of the Church. Then comes the question of ways and means. But it is vain and idle to discuss these only in the light of such supreme convictions, blazing, like a hundred Drummond lights, upon the truth of Christ's infinite and incalculable worth to every lost

and sinful human spirit. The recoil of culture, wealth, refinement; the hard spirit engendered by the needless collisions between labour and capital,—these must all be melted down before this tender and ineffable spirit sympathy with man as a lost and sinful creature in infinite need of the infinite blessings which are in Christ. Every Christian should consecrate himself to this missionary work for those at his own door; every Church should be a missionary society for this great object. The Evangelical Churches of every city and large town should divide and apportion the territory of that city for this work. If they do not, let any church or pastor select some district for their work in this matter, and 'go out' in the name of the Master. By this simple, unostentatious, and practical plan, prayerfully and generally adopted, and earnestly operated, the great problem, 'How best to reach the masses with the Gospel,' will alone find its completest solution."

On Thursday, the 28th, a large audience assembled at the morning session and listened to the reading of a paper by the Rev. Dr. Washburn, of the Episcopal Church, New York, on "The Relation of Art to Worship." In the course of a powerful address on the subject, he remarked: "It was natural that in the primitive age, when art was associated only with Gentile idolatry, there should have been a dread of anything save the plainest form; and as natural that the Reformers, in their wrath at the later heathenism of Rome, should have 'hewed its carved work with axes and hammers.' But we may sever this gold from the dross; we may trace each true step in the growth of Christian art, in the rich liturgies that came, like the dialects of a common language, out of the oral worship, in the Ambrosian chant, and the basilica that replaced the upper room or the catacombs. That history reveals the uses of art in worship. It is the living bond of faith. The education of the bulk of worshippers depends to a vast degree on such aids of eye and ear. We need not be guilty of the extravagance of Newman, who calls the Athanasian Creed the rapt hymn of the Church; nor do I count a symbol dry as a problem of Euclid, and heavy with theological curses, good for faith, praise, or charity. But I would seize the reasonable principle. It was a wise saying of an ancient father, that the doxology of the service had kept out Arianism beyond the decrees of councils. Art is, again, the bond of solid fellowship. There is a catholic unity in the hymnology of all confessions which brings us nearer than we know; and beneath the inspiration of the 'Gloria in excelsis,' or of a heartfelt song of Gerardt or Charles Wesley, we forget our metaphysical divinity. And thus the study of this living history of worship is one of the most instructive to the devout scholar. I will only touch one part to illustrate its worth. It is through the early liturgies we can trace the exact time when the simple Ambrosian hymn was changed into the Mariolatry of later days; and thus the Church itself bears witness in its worship to the pure faith of Christ. In a word, it is as much the end of the Christian Church to know the worth of a true worship as the symbols of its doctrine or the methods of its benevolence. It is often said that Protestantism has no genius for art. That is a natural satire with men who have no sympathy with its ideas, and look only at its defects. But it is not true. The Church of Germany is proof enough that it has not lost its love of this art, the rich liturgy, the festivals and chants. It is doubtless true that Protestantism in many other communions has had a higher thought of the spiritual than visible worship, has too often rejected the gold of the past with the dross, has made 'preaching the keys of the kingdom of heaven,' and left room for reproach that it was bare and irreverent. Be it so. It has had nobler work to do at first than to shape a ritual. Yet we need not forget these defects, nor the just worth of a fair worship. No one who has thoughtfully read the signs of our time can avoid seeing the change which is passing over the habits of even the most rigid communions. Protestantism is passing out of its iconoclastic style into a true spirit. But it is to be remembered that such a change can only come as it springs out of the culture of intelligent thought and devout life. No slavish uniformity must stifle it; no sentimental worship of the past must take the place of true art or holiness. I speak freely at this point of the movement we call ritualism in the English Church and our own. I do not treat it with scorn, but sober judgment. It was a genuine effort of men who would upbuild the Church in a day of irreverence; and we may give it its due praise, on the score of Christian art, that it revived the taste for much lost beauty of the past, wiped the plaster from the cathedral walls, opened the rich roofs, and sang the ancient chants; nay, for my part, I am glad that it has broken the stale monotony of the service. But it has done a greater harm than good, by the mimicry of the past instead of studying the life

of worship to-day; it has forgotten the truth alike in religion and art, that the creative power must come from within. It has put back the advance of a wise reform, and disgusted and frightened men with the perils of a sentimental idolatry. It has ended in a tawdry copy of Latin worship, in a chanting priesthood and gorgeous robes, in crossings and incense, and that attitudinarianism which charms fashionable women and drives away the men of robust piety. Let the mania pass to its crisis. I do not honour much more the grave prelates and ritual commission who sit for months to pass canons against it; as well put down our fashionable milliners by an Act of Congress. When the English Church shall have given its noble service more freedom, and admitted wise reform, the ritual fever will pass with a healthier taste. Its best lesson to us is, not to restore the life by the worship, but the worship by the life. Let us quicken, by the help of the Divine Spirit, the living powers of the Church; let us seek the genuine catholicity, which has given birth to all that is beautiful in the past; let us correct our one-sided aims, our narrow adherence to our little systems; and this unity of faith and life will create our worship—a statelier building, a loftier prayer, a more heartfelt music, as when the *Te Deum* rose out of the soul of the whole body, the hymned creed of Christendom."

The discussion which followed was one of the most suggestive and interesting that took place in the course of the meetings, and in which the Revs. Drs. Manning (of Philadelphia), Ganse and Taylor (of New York), and Biddinger (of Pennsylvania) took part.

The Rev. Dr. Scovel gave a brief address upon the subject of the Evangelical Alliance in America. He urged the formation of Branch Alliances in every city and county, so that a strong constituency might be provided for future conferences. These branches should not only be organized, but kept alive by the holding of annual meetings, and by stimulating the general aims and purposes of the Alliance.

The Rev. E. P. Rogers, D.D., Chairman of the Executive Committee of the American Branch of the Evangelical Alliance at New York, supported the proposition. The Alliance, he said, had a great work to do, and in order to accomplish that work it must extend its influence, and gather earnest workers in every city and community in the land.

The Rev. Dr. Pearson, of Detroit, presented a cordial invitation to the Alliance to hold its next Biennial Conference in that city.

In the afternoon "The Relations of Ultramontanism to the Civil Power" was the topic considered. The Rev. Dr. Sampson, of New York, remarked: "Ultramontanism is now, for the first time in history, defined as a sect in the Roman Church, with demands to which its own members cannot submit, against which Catholic statesmen have set themselves in Europe and America, and which is banished from the educational institutions of Catholic Europe. They claim among us to rule education, when Thiers in France, Cavour in Italy, and Castelar in Spain, all Catholic statesmen, have expelled them from Catholic institutions. They claim that the Bible, in a version recognized by their own Church, should be excluded from common schools, when Victor Emmanuel, the Catholic Sovereign of Italy, is both encouraging and sustaining Bible schools in Rome itself."

The Rev. Dr. Buddington, of Brooklyn, in the course of his remarks on the same topic, said: "Let it be understood that this Evangelical Alliance wages no war against the Roman Catholic faith. On the other hand, differing as widely as we do, and speaking as tenderly as we have been one of another, we will meet the representatives of the old Roman Catholic faith, and treat them tenderly, solemnly, and prayerfully. We are Protestants, and protest, in the name of our common Master and of the Book we reverence, against the errors of the Romish Church; and we welcome them to a full and fair discussion of the subject-matter of our protest. Nor is our controversy with the Roman Catholics;—there are as good citizens in that Church as can be found anywhere in the land; our controversy is with the Roman hierarchy, and especially as it has been constituted by the General of the Jesuits within the past three years. Jesuitism has been sworn to obtain command of the educational resources of this world, and every crowned head of Europe has been assailed by the Jesuit policy for the purpose of obtaining control of the education of the youth in each separate monarchy of Europe. Jesuitism has now planted itself in the chair of the aged Pontiff. If we Protestants would be worthy of our sires, we must band together for the maintenance of our common principles and interest."

The Rev. Dr. Pearson, of Detroit, President Andrews, of Marietta College, and the Rev. Dr. Milligan took part in the debate.

At the evening session the Rev. Drs.

Buckley, of Connecticut, and Taylor, of New York, addressed the numerous assembly on the subject of the suppression of intemperance.

On Friday, the 29th, at the preliminary devotional service, the Rev. Dr. Atterbury asked the prayers of the Conference on behalf of Christian brethren suffering persecution in different parts of the world.

A telegram from the Sunday-school and others of the Evangelical Lutheran Church, in Wooster, Ohio, was read, giving cordial greeting to Christians assembled in Pittsburgh: "One Lord, one faith, one baptism, one God and Father of all. We pray and work with you. Thy kingdom come." The Sabbath question was considered, and able papers were read by the Rev. Dr. Valentine, of Pennsylvania, and Dr. S. N. Hopkins, of Auburn Theological Seminary, New York. An animated discussion ensued. In the afternoon, "Sunday-schools" and "Religion in our Common Schools" were the topics considered, and very interesting addresses were delivered by the Rev. Dr. Taylor, of Newark, N.I., and Drs. Porter, of Brooklyn, and Cotton Smith, of New York, on these important subjects.

A very large audience assembled in the evening for the closing session. The farewell address was delivered by the Rev. Dr. Rogers (of New York), who, at the close of an eloquent and fervent oration, remarked: "Let us retire from this Conference more than ever deeply impressed with our motto, *Unum corpus sumus in Christo.* All Scripture, all history, combined to impress us with its truth. Nothing is more clearly taught in the Bible, nothing entered more deeply into the mind of the early Church. 'Men in Christ' was their common name. 'Christophorei' (Christ-bearers) they were often called. It was not mere figure, but the most sublime of realities. It was no mere term of discipleship, much less any mere nominalistic generalization, but the solid ground of their purest churchly feeling. Let this feeling, this sentiment of the early Church, have a revival in our hearts, and there will be modes of its visible manifestation which will deeply impress the world. And let us remember that every soul united to Christ by a living faith belongs to that great Church which has always been found upon the earth, in apostolic, patristic, mediæval, and modern times—that great communion to which Paul, Anselm, Cyprian, Augustine, Bernard, Luther, Calvin, Knox, Pascal, Latimer, Usher, Edwards, Hall, Wesley, and Chalmers all belonged, all of whom 'died in faith,' and are passed into the communion of the skies. To this great Church, the Church of the first-born, who are written in heaven, we all belong if we belong to Christ. Let us cultivate a deeper sense of this common membership, for it is the 'realized oneness with Christ which brings individuals and churches into genuine communion.' With this realized, and living and glowing in our hearts, we leave all such things as the constitution of Churches, their internal organizations and their forms of worship, as not strictly or peremptorily defined in the Word of God, and therefore to be left to individual choice and judgment. Let us manifest the unity which is of Christ, not the uniformity which is of man; for, in the words of the venerable Archdeacon Hare, 'they who have seen the blessed vision of unity, with the prayer of the Saviour breathing through it, as the spirit of its life, and the smile of the Father beaming upon it, how can they turn from this to doat upon anything so shadowy, so harsh, so empty as mere uniformity? Or how can they care much about uniformity, except, indeed, so far as it is the expression of a living love for unity, submitting its own heart and mind to do in minor things as others do, for the sake of a more entire union and communion.' Let us prize as we may our peculiar modes, and cultivate in a manly, Christian way a proper *esprit du corps;* but above this let us always put the welfare of the common Universal Church of Christ, the promotion and development of our union in Him, whose last prayer for us was that we might be one."

Thus ended the first Biennial Conference of the Evangelical Alliance in the United States. In the language of an esteemed contemporary, "it has been a great success. The number and character of the delegates, the ability of the various papers and addresses, and the importance of their several themes; the crowded audiences which daily thronged the place of meeting; the gravity, dignity, and general profitableness of the discussion; and the generous hospitality of the people,—all conspired to make the Conference second in interest and importance only to that wonderful body which convened in New York in 1873, and gives ample reason to believe that the Alliance has a noble and useful career yet before it in this great land."

ORIGIN AND HISTORY OF THE CHURCH OF JESUS IN MEXICO.

The following interesting communication from Mexico was brought before the Council of the Evangelical Alliance at a recent meeting, and is commended by them to the sympathy and prayers of the members and other friends of foreign missions :—

For three hundred years after the Spanish conquest of Mexico the Roman Catholic Church fortified herself throughout this beautiful land, crowding its cities with magnificent stone churches, convents, and colleges. The immense mineral and agricultural wealth of Mexico so enriched the Mexican branch of the Roman Church that it was called "the richest of Churches." Rome's disciplined satellites garrisoned this whole country, while the cruel Inquisition kept close watch on Church and State. Suddenly, in the year 1821, a Mexican Roman Catholic presbyter, named Hidalgo, protested against the tyranny of Spain, and gave the cry of "Liberty and Independence" in this his native land. Both the Inquisition and the Spanish authorities turned fiercely and cruelly upon him. A few months only passed, and the soil of Mexico was stained with his blood. But the cause in defence of which he had died did not die with him. His cry of "Liberty and Independence" was taken up, first by one and then by another of his fellow-countrymen, until the Liberal party of Mexico had gained many accessions to its ranks, and had become numerous and powerful. The Roman Church party, that at first had opposed the thought of the independence of Mexico from Spain, afterwards, having become alarmed at some measures taken by the Spanish Government, favoured that cause and fought beside the Liberal party, until they unitedly achieved the independence of Mexico in the year 1821. Once free from Spain, the Roman Catholic party in Mexico wanted to plant an empire that should be their abject tool, and in all things subserve their purposes. The Liberal party, on the contrary, wanted to organize themselves into a Liberal Republic. These two antagonistic parties—the Imperial Roman Catholic and the Liberal Republican—then turned upon each other with fearful bitterness and cruelty, and struggled against each other for the ascendency, until this land has become exhausted, poverty-stricken, crowded with blood-stained graves. During the lulls in this fratricidal war the partizans of these two antagonistic systems of thought have fiercely insulted each other by means of the press, and filled this land with hatred.

In the year 1857 the Liberal party had so gained on the Roman party that they were able to promulgate a Liberal Republican Constitution, and to pass the so-called "Reform Laws" that shattered the political power of the Roman Church in this republic. All the Roman Catholic convents were suppressed in Mexico, the State was declared independent of the Church, a vast part of the Roman Catholic Church property was nationalized throughout the republic, and many of the more prominent Romanists were banished to other lands. These prominent Romanists supported the French intervention, hoping thus to regain their influence in Mexico. The failure of that intervention project has left the Mexican Liberal Republican party triumphantly in power, and full of enthusiasm for their liberal constitution and reform laws. The political struggle and the triumphs of the Liberal party have helped to make way for the circulation of the Holy Scriptures, the preaching of the Gospel, and the organization of a pure branch of the Christian Church in Mexico. The British and Foreign Bible Society sent an agent with a large supply of Bibles to Mexico at the time of the French intervention. These Bibles were heartily welcomed to his native land, and widely circulated among his fellow-countrymen by a former Roman Catholic presbyter, named Francisco Aguilar. Many with deepest joy read and studied the inspired Word of God, that revealed to them truths that were in bright contrast with the hatred, idolatry, and errors that had so long saddened their distracted country.

Francisco Aguilar was one of several former Roman Catholic presbyters that, after the proclamation of freedom of worship in Mexico, tried, in connection with a few laymen, to establish here a branch of the Christian Church that should be entirely emancipated from the tyranny of Rome, that should advocate the general circulation of the Holy Scriptures, and that should be friendly to the Liberal and Republican Government. Several members of that Government—among others the President, Don Benito Juarez—recognizing the political importance of having such an independent Mexican Church for an ally, tried to encourage its members in their work by lending them two important former Roman Catholic church buildings in this capital. An influential presbyter of much power preached in those churches for some time.

This movement met with fierce persecution

from the Romanists. Several of those in sympathy with it being warm friends of the Republican Government, were scattered by the French intervention. Aguilar, however, bravely remained in the city of Mexico, and, at the time that this capital was occupied by the French, welcomed and helped to widely circulate the Bibles sent here by the British and Foreign Bible Society, and tried to do what he could to organize a pure branch of the Christian Church in Mexico. A few from the ranks of the poor joined him in this effort. An earnest layman, of the name of Prudencio Hernandez, who was engaged in quite a successful business, also connected himself with Aguilar in his Christian work.

The Romanists persecuted Aguilar and his little congregation, and remorselessly intrigued against Hernandez until his business had been completely destroyed, and his capital of about fourteen thousand dollars had been swept away. Hernandez having been a fellow-student with a celebrated Roman Catholic bishop, was commissioned by Aguilar to try and win this bishop for their Mexican Church. Hernandez, however, found his former fellow-student so entangled in the French intervention project that he desisted from trying to carry out the object of his commission. Aguilar, in spite of the persecutions that assailed him, faithfully ministered to his little flock. He each Sunday read his loved Bible, administered the Lord's Supper, preached Christ and Him crucified to his congregation, and conducted their worship, partly with selections from the Church of England Prayer-book, and partly with extemporaneous prayer. That little Church that Aguilar helped to gather had a noble mission. They were instrumental in beginning a grand work for Christ and His Church in Spanish America. The persecutions and difficulties that their loved pastor suffered gradually broke down his health until he was suddenly prostrated by a dangerous illness. Hernandez, calling to see Aguilar the evening before his death, found him with a small table by his side, on which rested the well-studied and much-loved Bible. The dying man took Hernandez by the hand, and entreated him to continue to work faithfully in behalf of the cause for which they had unitedly struggled. Hernandez promised to do so. Aguilar answered, "Then I die tranquil," and soon after passed to the joy of his Saviour's immediate presence. Right nobly has Hernandez kept the promise, and he has had the joy of aiding in the rapid establishmentin his native land of an earnest and faithful branch of the Christian Church, that maintains the faith in its purity and fulness, and the ministry in its integrity, and whose members are working for Jesus amidst many dangers and harassing persecutions with a self-sacrificing courage, devotion, zeal, and faithfulness that ought to endear them to their fellow-Christians in other lands. This pure branch of the Christian Church, known by the title of "Church of Jesus," in Mexico, has now connected with its organization fifty-six congregations, three of which celebrate divine service in three former Roman Catholic Church buildings. This Church of Jesus is preparing a large number of its earnest Christian workers for its ministry. Many of the members of this Church have formed themselves into an association entitled "The Christian Society of Mexico." This society has a Bible and Evangelical publication depôt in the principal street in the city of Mexico; it publishes a Christian periodical called *The Truth*, and has connected with it an orphanage, and nine day-schools with over two hundred scholars, who are carefully taught the Bible. The weekly meetings of this society are held in a former convent-hall in this city, and are attended by large numbers. This society, besides doing a most effective work in this capital, also sends some of its members to preach the Gospel in many other towns and cities of the republic. Two of its members, Medina and Forcada, are now establishing a very strong centre of Christian work in Oaxaca, the leading city of Southern Mexico. Medina conducts another Christian periodical in that city with great ability. As these Christian periodicals exchange with many of the secular press of Mexico, they exercise a very wide influence throughout the republic. Medina, besides preaching regularly to his congregation in the former Jesuit Church of Oaxaca, is also seeking to extend his Christian work to other parts of Southern Mexico.

The Romanists from the early organization of this precious Church of Jesus in Mexico have heartlessly persecuted its members, murdering several of them, burning the houses of others, and trying to impoverish many who have openly connected themselves with its Christian work or attended its places of worship. The well-to-do business classes, the fashionable and the rich, have been frightened away, and kept from joining this Church of Jesus by the fearful cruelty with which the Romanists have attacked it from its early establishment, and by the heartless

efforts that its persecutors persistently make to destroy the social standing and to impoverish those who attend its services. The Roman Catholic Church has also officially declared that those who attend any of the places of worship of this Church of Jesus are for that simple act excommunicated. In some places where this Church of Jesus has congregations, Romanists refuse to employ its members, or to buy or sell them anything, and at once dismiss from their employment those who connect themselves with this Church. Some of its members, on being dismissed for their evangelical faith from the employment with which they had earned a scanty livelihood for their families, have been turned away with the cruel words that "they may now eat their Bibles for food," and with other such unfeeling taunts. Congregations of this Church of Jesus have been attacked by armed mobs of Romanists. But a few weeks since, one of our congregations was thus attacked and scattered from their homes. As some of the members of that scattered congregation arrived in this city, they brought with them the corpse of a young man who had just been shot by a Romanist. It was the corpse of a dearly-loved son. The father and mother and brother wept beside it. We buried it from the chapel of St. Francis. At its funeral the children from the schools of that chapel sung beside it a hymn, with music so beautifully plaintive that it moved every heart. The coffin was covered with flowers freshly plucked from the garden of our chapel. As I stood beside the coffin of that martyr, I had to address many who listened with deepest sorrow, but also with earnest hope and faith, and with hearts full of forgiveness. As we afterwards stood by the open grave and joined in prayer, and then were about to lower the coffin into its silent resting-place, the mother of that dearly-loved martyred son threw herself down on his coffin with words of such overwhelming sorrow, that every one in the little group that in the dusk of early evening witnessed that scene was deeply moved. Scenes and facts like these have chastened but not chilled the courage and zeal and enthusiasm with which this Church of Jesus presses forward in its Christian work.

If this Church of Jesus can be firmly established in Mexico, it may yet exert a most precious influence far and wide throughout Spanish America, and also in Spain. To care for our orphanage and schools, to meet the expenses of educating members of this church for the ministry, to aid our missionaries, to publish Christian publications, to sustain an aggressive Christian work in a country like Mexico, with the remorseless persecutions of the Romanists impoverishing our fellow-workers and frightening the rich and prosperous from joining us, is a Christian work which to be effectively prosecuted needs more generous gifts from our fellow-Christians in Bible lands than we are now receiving. Will those who read these words, for the sake of Jesus and from love to Him, aid us by giving and seeking to induce others to give in behalf of this cause? Will some of the rich among our fellow-Christians do something generous in our behalf, before we have been driven by absolute necessity to disband a large part of this Christian work, as we must do unless some speedy and generous additional help is given us? Fellow-Christians, will you, "looking unto Jesus," respond to this appeal, asking Him to teach you what He would have you do, and to give you grace and strength to do it? This effort to organize a pure branch of the Christian Church among the nearly fifty millions who speak the Spanish language, and the very important Christian work already done in connection with it, when once made generally known among the churches in the United States, may be expected to elicit a general response in its behalf, but it takes time to make it known. To enable us to sustain this Christian work effectively until we can thus make it known, I now most earnestly appeal to those who are blessed with abundant means among our fellow-Christians to generously contribute in its behalf the urgently needed funds as Jesus would have them give to His own loved Church and its Christian work.

Contributions on behalf of this Christian work can be sent to the Secretary of the Evangelical Alliance, by whom they will be acknowledged and forwarded to the Rev. F. Chauncey Riley, Mexico.

As the Church of Jesus presses forward in its Christian work in this republic of Mexico, it meets in some quarters with the most cordial welcome and in others with deadly persecution. The Presbyter, J. Medina, was lately sent by this church to the city of Oaxaca, the most important city in Southern Mexico, where several persons had tried to organize themselves into a congregation in connection with this Church of Jesus. A magnificent former Roman Catholic Church building was placed at the disposal of Medina to preach the pure Gospel in. This church, situated in the grand square of the city of Oaxaca, had formerly belonged to the Jesuits. The follow-

ing translation of a letter from J. Medina reporting what passed at the opening service of the Church of Jesus in that ex-Jesuit Church in Oaxaca, will be read with interest :—

"Oaxaca, 22nd June, 1875.

"Beloved brother in Jesus Christ,—Our public worship was inaugurated in the following manner: I had the door of the church opened at half-past ten on the morning of the 20th instant, that all who wished might enter, according to a notice that I had had posted on the corners of the streets and circulated. I entered the church at a quarter to eleven, accompanied only by Señor Rodriguez, and seeing that there was a great multitude present, I thought that I would begin the service immediately; but having to give some directions, I was not able to do so until the hour designated. Señor Rodriguez had commenced the service, and was reading the opening verses of our liturgy, when a stone aimed at his head struck the pulpit. A few moments afterwards the cries of 'Vive la religion! Death to the Protestants!' resounded under the domes of the church, and caused an alarm that interrupted our worship. In these moments a considerable number of persons left, and we closed the church doors, about two hundred persons remaining within, most of whom were Romanists. A mob of fanatics then commenced to throw such a volley of stones against the door that it sounded like the discharge of musketry. This increased the alarm, as we saw that the danger was becoming greater. Many wanted to leave, but we refused to give up the key of the church door, and their wishes were not realized. The discontent increased among all, and more so when we asked an officer who was near a window to ask for help, and he answered with disdain. The crisis became worse and worse. I realized that the danger was very imminent, and that perhaps from one moment to another we might become the victims of our adversaries. I called those who were near to me to the chancel, and addressing them told them that I would gladly shed the last drop of my blood in behalf of the truths that I was announcing, and that my companion cherished the same sentiments. We then tried to protect the door, as the pressure of the fanatics against it threatened to throw it down. At one time they succeeded in opening it a little and in displacing the bolts. A few moments afterwards, the noise of the blows given with their guns by the troops as these struck the rioters announced to us that assistance had come to our help. The soldiers then entered the church, and with great order stationed themselves therein. An immense multitude thereupon entered that former Jesuit building, and could be seen throughout its vast interior maintaining the most profound respect. All this had passed in the course of an hour. I immediately ascended the pulpit, read a psalm, and preached my inaugural sermon. I then offered an extemporaneous prayer, and dismissed the multitude present after having invited them to return on the following Sunday. The authorities were waiting to escort us home, and did so with great energy and politeness. Our cause is gaining favour. This attack on us has gained us friends. The thoughtful say that we have triumphed.—J. MEDINA."

SUBSCRIPTIONS RECEIVED SINCE NOVEMBER 23, 1875.

	£	s.	d.
Rev. Henry Smith	0	2	6
Rev. W. C. de Boinville	0	10	0
Langholm Subscriptions, per W. K. Malcolm, Esq.	3	0	0
Mrs. Wason	0	2	6
Bradford Subscription, per Miss Martin (Rev. R. Stephenson)	0	10	0
Uttoxeter Subscriptions, per J. B. Johnson, Esq.	1	2	6
Rev. T. N. Jackson	0	19	6
Rev. J. O. Routh	0	10	0
T. D. Paul, Esq., J.P.	1	0	0
Rev. J. Johnston	0	5	0
Rev. F. Flowers	0	10	0
Rev. W. H. Clarkson	0	10	0
Rev. S. Allen Windle	0	10	0
Rev. Vincent J. Stanton	0	10	0
Mrs. Gibson	1	1	0
G. Slater, Esq.	1	0	0
J. W. Richey, Esq.	0	10	0

	£	s.	d.
London Ladies' Committee, per Mrs. Gritton	3	7	0
David Paton, Esq.	5	0	0
John Duncan, Esq.	0	10	6
Alexander Carmichael, Esq.	0	10	0
Collection after Meeting at Alloa	0	10	0
T. H. Graham, Esq. (add.)	2	0	0
Helensburgh Subscriptions, per Rev. Thomas Wright	10	11	0
Rev. W. Owens	0	5	0
G. Y. Sergeant, Esq.	0	10	0
Rev. A. H. R. Hebden	0	10	0
John Martin, Esq.	1	1	0
Marcus Martin, Esq.	1	1	0
Mrs. Martin	0	10	6
Rev. W. Cather	0	5	0
Rev. G. W. Armitage	0	10	0
Collection after Meeting at Canterbury	1	5	8
Miss Hill	0	10	0

	£	s.	d.
Miss Clarence (2 years)	1	1	0
W. R. James, Esq.	0	10	0
R. Worsley, Esq.	0	5	0
Thomas Morris, Esq.	0	10	0
Rev. James Buckingham (don.)	0	10	0
Sir Titus Salt, Bart.	5	0	0
Rev. A. M'Aulay	1	1	0
Rev. W. Lewis	0	10	6
Mrs. Scott	1	1	0
Rev. John Borland	0	5	0
J. S. Darling, Esq.	1	0	0
John Boyd, Esq.	1	0	0
BELFAST CONFERENCE FUND.			
J. Holt Skinner, Esq.	10	0	0
Jabez Johnson, Esq.	20	0	0
Richard Mullings, Esq.	20	0	0
Henry Lee, Esq.	10	0	0
Messrs. W. and A. M'Arthur	20	0	0
BY COLLECTOR.			
A. T. Jay, Esq.	1	1	0

JAMES DAVIS, Secretary.

Alliance House, 7, Adam Street, Adelphi.